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The
# CHRISTIAN CENTURY
*Published Weekly*

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## Doctors and Public Health
*An Editorial*

## Jersey's Little Hitler
**By E. T. Buehrer**

## The Theological Basis of the World Council
*An Editorial*

5 Cents a Copy • June 29, 1938 • Four Dollars a Year

## In This Issue

E. T. Buehrer

is minister of the Fellowship Church, Orono, Maine, and is too well known to readers of The Christian Century to require an introduction. It perhaps should be mentioned, however, that during the years while Mr. Buehrer served as New York correspondent of this paper he was also pastor of the Congregational Church at Haworth, N. J., a town located just outside the borders of Mayor Hague's pocket borough.

Wayne Gard

is an editorial writer for the *Dallas Morning News*, leading Texas newspaper. Mr. Gard has contributed to many American magazines and has had several books published. It has been several years, however, since his name has appeared in the contributor's column of this paper. We trust that it will not be so long before it appears again.

T. Swann Harding

has written a large number of books and magazine articles on the problem of food and drug control, many of these articles appearing in The Christian Century. Mr. Harding's article in this number was written after the passage of the federal Food, Drug and Cosmetic Act, but before the sudden death of the author of the new law, Senator Royal S. Copeland. Mr. Harding lives at Granite Gables, Linden Lane, Hillwood, Fall's Church, Va.

Arthur E. Holt

is professor of social ethics at Chicago Theological Seminary and the University of Chicago, vice-president of the American Board of Commissioners for Foreign Missions and a member of the board of the Council for Social Action of the Congregational-Christian churches.


# The Christian Century

June 29, 1938

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## Calendar of Coming Events

June 20-July 1. Mid-West Institute of International Relations, North Central College, Naperville, Ill.

June 20-July 22. Institute on Inter-American Relations, University of Denver, Denver.

June 21-29. Y.W.C.A. Student Conference, Lake Geneva, Wis.

June 21-July 1. Middle Atlantic Institute of International Relations, Pennsylvania State College, State College, Pa.

June 21-July 1. Mills Institute of International Relations, Mills College, Oakland, Calif.

June 21-July 15. Summer Institute on Current Affairs, Western Reserve University, Cleveland, O.

June 24-July 1. 38th Annual Session, Northfield Girls' Conference, Northfield Seminary, East Northfield, Mass.

June 24-July 1. Friends' General Conference, Cape May, N. J.

June 25-28. Annual Meeting, National Council of Federated Church Women, Denison University, Granville, O.

June 25-July 2. Youth's Temperance Council Encampment, Grantham College, Grantham, Pa.

June 26-July 1. Church Conference of Social Work with National Conference of Social Work, Seattle, Wash.

June 27-July 2. Youth's Temperance Council Encampment, Camp Daniel Boone, Ky.

June 28-July 1. Youth's Temperance Council Encampment, Cambridge, O.

June 28-July 3. Twentieth International Convention on Christian Education, Columbus, O.

June 28-July 8. New England Institute of International Relations, Wellesley College, Wellesley, Mass.

June 28-Aug. 5. Institute of International Affairs, Pennsylvania State College, State College, Pa.

June 29. Detroit Conference, Methodist Episcopal Church, Highland Park, Mich.

June 29-July 9. Whittier Institute of International Relations, Whittier College, Whittier, Cal.

July 2-9. Youth's Temperance Council Encampment, Genesee Wesleyan College, Lima, N. Y.

July 2-10. Oakwood Institute, Oakwood School, Poughkeepsie, N. Y.

July 3-16. Institute of Public Affairs, University of Virginia, Charlottesville.

July 4-9. Presbyterian Young People's Conference, Zephyr Point Conference Grounds, Lake Tahoe, Cal.

July 4-15. New Jersey Summer School of Christian Work, Blair Academy, Blairstown.

July 6-8. Youth's Temperance Council Encampment, Goldfield, Ia.

July 9-23. Summer Institute for Social Progress, Wellesley College, Wellesley, Mass.

July 11-16. Presbyterian Young People's Conference, Park College, Parkville, Mo.

July 11-17. Christian Action Conference, Winona Lake, Ind.

July 17. 165th Anniversary, First Conference American Methodism, Old St. George's, Philadelphia.

July 17-21. Institute of International Affairs, Colorado State College of Education, Greeley.

July 18-22. Methodist Episcopal Pastors' Conference, Garrett Biblical Institute, Evanston, Ill.

July 18-29. Faribault Summer School of Christian Education, Faribault, Minn.

July 22-28. Youth's Temperance Council Encampment, Peddie Institute, Highstown, N. J.

July 25-30. Ninth Annual Conference for Ministers, Presbyterian Theological Seminary, Chicago.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
# CHRISTIAN CENTURY
Undenominational

VOLUME LV CHICAGO, JUNE 29, 1938 NUMBER 26

## EDITORIAL

ONE is irresistibly reminded of Napoleon's retreat from Moscow when reading of the flight of Japan's armies from the flood-swept plains of Honan province, China. According to the Russian proverb it was General Snow and General Distance who defeated Napoleon. General Distance today is fighting against the Japanese, and to his aid has now come that other intrepid warrior, General Flood. A region of almost 40,000 square miles has been inundated, or will be by the time the flood reaches its crest. Abandoning artillery, tanks and much other war material, the Japanese have been forced to retreat precipitously. Recognizing the impossibility of resuming operations in this part of China before fall, they are now trying to clear a path up the Yangtze for an attack upon Hankow from the east. But it is admitted that it will take weeks, and perhaps several months, to push such an attack to success. In the meantime, the heavy losses of material sustained in the northern floods and the unexpected delay in attaining the army's immediate objective place another heavy strain on Japan's already hard-pressed treasury. For generations the Yellow river, with its propensity to overflow and wander erratically in search of new channels and new outlets, has been known as "China's sorrow." From now on, however, it is likely to be spoken of as Japan's sorrow and China's savior.

### The Yellow River Is Now 'Japan's Sorrow'

### Peiping Schools Defy Japanese Orders

THREE Christian universities in Peiping have risked their academic future by refusing to comply with orders to participate in celebrations of the Japanese occupation. The schools involved are the Protestant Yenching University, the American Catholic Fujen University and the French Catholic Peiping University. The presidents of all three were ordered to hoist the flag of the puppet provisional government, to make speeches against Chiang Kai-shek's government, to call on Japanese army officers and tender official "thanks" for the Japanese invasion, and to send circular telegrams to Chinese abroad denouncing General Chiang as "the arch-criminal of eastern Asia." What the result will be of refusal to comply cannot yet be foreseen. But it is almost certain to lead to closer supervision of the universities by the Japanese, and may force them to close their doors. The incident vividly illustrates the point made in the editorial, "A Scorched Earth Policy for Chinese Missions?" which appeared in these pages two weeks ago. Certain mission schools have heroically continued to operate in north China, regarding that as their duty to Chinese youth despite war conditions. But the educators are caught in an impossible situation. On the one hand, they face the humiliating demands of the arrogant invading army. On the other, they must reckon with the rising tide of Chinese patriotism which suspects every attempt at accommodation with the conquerors as incipient treason. Sooner or later, the missions will find it impossible to maintain even a semblance of neutrality under such conditions. For the mission colleges in the Peiping area, that time has evidently arrived.

### Congress Ends With Wage Bill Enacted

CONGRESS adjourned on June 16. It had appropriated huge sums—more than $12,000,000,000—to aid the nation's business, to support the unemployed and to expand the fighting forces. But almost the only piece of important New Deal legislation enacted was the wage-and-hour bill which finally slipped through two days before adjournment. Economists and industrialists are now beginning to debate the new law's probable effect. It is hard to see how it can have any great effect, at least for some time to come. Certainly a minimum wage of 25 cents an hour paid for a 44-hour working week can hardly add much to labor costs. That means a total annual wage of only $572, provided the worker is employed full time every week in the year. Even the rate set to be achieved seven years hence, 40 cents an hour for a 40-hour week, will give a continuously employed worker only $832 a year. And the bill has been so drawn that it does not apply to many industries where it is most needed—for

example, retailing and agriculture. It is notable, also, that the publishers have forced exemption from the law's provisions for all newspapers with a circulation of less than 3,000. As a matter of practical working, the limitation of hours is likely to have more immediate effect on the glutted labor market than will the establishment of a minimum wage. But even if the new law fails to add greatly to labor's purchasing power or to the number of the employed, it fixes a precedent of inestimable importance. It acknowledges the responsibility of the government to see to it that workers are not forced to work for a less-than-living wage (if $572 a year can be called a living wage) or for unlimited hours. With this principle once established, the effect on future industrial policy is likely to be large.

## Mr. Hague Defines Civil Liberty

WHATEVER the outcome of the legal action which the American Civil Liberties Union and the C.I.O. are pushing against Mayor Frank Hague of Jersey City, the trial in a federal district court has already served one important purpose. It has made clear what Mr. Hague means when he talks about his loyalty to American ideals. And in making clear what Mr. Hague means, the trial has served to make clear what a lot of other people, who think like the Jersey politician, mean. Boiled down to its essentials, Mr. Hague's six days on the witness stand established his belief that the guarantees of civil rights in the Constitution extend only to those who "uphold" that document. The bill of rights, he insisted, does not protect the civil liberties of "communists." But who are the "communists"? Mr. Hague was obligingly specific on that point. By the time he got through naming names and advancing illustrations it was apparent that, according to his definition, a "communist" was almost anyone he didn't like. Even Norman Thomas, who has probably fought the communists more unceasingly than any other man in the United States, and in return been bitterly fought by them, was pointed out by the mayor as a "communist" without rights under the Constitution. What this all comes down to, of course, is a conception of American government which would extend the constitutional guarantees of civil liberty only to such persons as the head of the party holding office might approve. This is not only a complete negation of the ideals which inspired the founding fathers when they wrote the bill of rights; it is positive affirmation of the ideals which control the fascist and communist dictatorships of Europe. Yet there are some Americans who are fools enough to be cheering Hague on. In sober truth, "it can happen here."

## Protest Sale of Planes To Great Britain

MR. HULL'S announcement that the United States would do its utmost to stop the sale of airplanes to nations which bomb civilians had one immediate and unexpected effect. It brought an assurance from Mr. Chamberlain to the House of Commons that Great Britain would stop bombing villages along the Indian frontier if that would help to stop the bombing of civilians in Spain and China. Mr. Chamberlain reiterated the familiar British contention that the bombing of Afghans is really not much in the way of aerial *Schrecklickeit*—warning is given that the bombers are coming, and the tribesmen have plenty of places in which to hide. Nevertheless, if the rest of the world is unable to grasp the difference between this type of purely humanitarian suasion and what has been going on at Barcelona and Canton, England will employ its R.A.F. in other ways. Can it be that the protest, made by five American peace organizations, against the pending sale of 400 American airplanes to Great Britain, had anything to do with Mr. Chamberlain's change of policy? Certainly the action of the five organizations in pointing out to Mr. Hull that his new rule for discouraging sales to Japan applied also to Great Britain, had seriously embarrassed our department of state. But the five protesting bodies—the National Council for the Prevention of War, the Women's International League for Peace and Freedom, World Peaceways, the Fellowship of Reconciliation and the Keep America Out of War Congress—did more than point out the inconsistency in Mr. Hull's position. They pounded home the lesson, taught so clearly between 1914 and 1917, of the danger involved in allowing trade in any munitions to grow to a point where "the stoppage of this war trade at any given moment in the future will be too great for any administration to dare to face." The impending sale of hundreds of airplanes to Great Britain as part of her frantic preparations for Europe's coming war is a first step along the same road that led to American entrance into the former conflict. The peace organizations are entirely right in pointing out where that road leads.

## Catholic Opinion on Spain Is Divided

COMMONWEAL, the ranking Roman Catholic weekly of the United States in other than clerical hands, has taken a new attitude on the Spanish war since its recent change in editorial management. In a thoughtful article in its issue of June 24, it recommends neutrality as the proper attitude for American Catholics. On both sides of the Spanish conflict it finds so much that is contrary to American and Catholic ideals that it cannot wholeheartedly give its sympathy to either. One side has been cruel to priests and nuns and apparently hostile to the church; the other has been ruthless to defenseless civilians, despite protests by the pope. One side has a relation with Russia which "implies some degree of identification with the evils of the soviet regime"; the other has expressed "totalitarian views very similar to those which have been condemned by the church in other countries" and has a relation with fascist and nazi governments which "implicates it to some extent in the evils of those regimes." What should Americans do? Aid in the alleviation of distress on both sides; do whatever may be done for peace; and pray for all the souls involved in the conflict. Further, Americans must guard against the belief that we must choose between communism and fascism. We want neither. We want a state which recognizes the freedom and value of human personality. "The freedom that de-

mands the constant vigilance and protection of every citizen is the freedom to pursue a person's spiritual, mental and social life without dictation by the exterior material force of a majority or a directing minority." This is sound doctrine, and *Commonweal's* powerful support of it is most welcome. A signed article in the same issue by Mr. Michael Williams, former editor of the periodical and an avowed partisan of Franco, takes issue with the editorial position. But the ground of his disagreement, one must believe, is not dissent from the principles expressed but a different view of the facts about the two parties in Spain. He is convinced by the testimony, both of the Spanish bishops and of others, that Franco's movement was a popular uprising against a deliberate plot to blot out Christianity in Spain. It is interesting to see that this simple statement of the issues is no longer accepted by an important group of intelligent Catholics.

## Depose Lutheran Minister For Nazi Theology

A BRIEF formal item in the *Lutheran* for June 8 announced that the Evangelical Lutheran Synod of the Midwest, meeting in Hastings, Nebraska, on May 20, had deposed the Rev. A. Th. Mikkelsen from the ministry. Behind the curt official announcement lay an extended and dramatic exchange of correspondence between Mr. Mikkelsen, formerly pastor at Northboro, Iowa, and Dr. F. H. Knubel, president of the United Lutheran Church. In that correspondence the pastor avowed his passionate belief in all the dogmas of the "German Christian" party which the nazis have fostered in Germany, and his intention of disseminating the Rosenberg gospel in this country. "The German race is the oldest on earth," he informed Dr. Knubel. "They knew and worshiped the true God long before any single Jew or Hebrew was born. Jesus Christ was not a Jew but a German. I say this solemnly and earnestly because I *know*. There is a higher source, standard and authority of the truth than the Bible, the Augsburg Confession, or any other church documents. . . . I believe the time has come when we as individuals and also as a church should, to a certain degree, withdraw ourselves from the influence of the English and American spirituality and seek a closer contact with that of the German people, especially those who emphasize our racial inheritance. For with them lies the higher truth and the higher and more perfect kind of Kingdom of God. Here centers and anchors God's hope for the world." So far as we know, this is the first case in which a pastor has been subjected to ecclesiastical discipline in this country for espousing the characteristic tenets of nazi "Christians." But there are rumors that other Lutheran clergymen of German extraction, though less forthright than Pastor Mikkelsen, hold much the same views.

## Jewish Plebiscite Abandoned

WHAT threatened to develop into a bitter internal struggle among American Jews was averted when an agreement was reached at Pittsburgh on June 14 between the American Jewish Congress, the American Jewish Committee, B'nai B'rith and the Jewish Labor Committee. Under the terms of the agreement, the American Jewish Congress—the organization led by Dr. Stephen S. Wise—agreed to call off the plebiscite which it was to have held this week, seeking authority to act as the representative of American Jewry in defending the civil rights of Jews. Instead, a committee will be formed, made up of representatives of all four organizations, which will outline a common program to be followed in cases where the rights of Jews are involved. Although each of the cooperating bodies will retain its autonomy, a two-thirds vote in the coordinating committee will be binding on all its members. But the committee will not be empowered to deal with "questions involving racial, national or religious philosophies." The decision to abandon the proposed plebiscite and to form a genuine union of Jewish organizations is said to have come as a result of pressure applied by Jewish groups outside New York City. These groups, who found a leader in Mr. Edgar J. Kaufmann, Pittsburgh department store owner, apparently became convinced that the impending internecine strife was largely a result of rivalry between individual leaders. From thirty communities there came the demand for genuine unity which led to the Pittsburgh agreement. It would take a bold prophet to foretell how long the peace patched up at Pittsburgh will last. But as long as it does, Christians will find it much easier to oppose anti-Semitic manifestations in cooperation with a body which may be regarded as fairly representative of the entire Jewish population of the United States.

## Nazi Drive Against Jews Enters Final Phase

NAZI Germany's new drive against the Jews has already surpassed all previous records of similar inhumanity in recent times, and apparently the crest of this flood of savagery has not yet arrived. Recent attacks on the Jews, first in Berlin and then in other parts of the country, have been partly official acts of the government and partly mob demonstrations, or actions by bodies of storm-troopers out of uniform but evidently operating with the sanction of their officers. Government actions have included the arrest of more than 2,000 Jews on trivial pretexts or without explanation, the compulsory registration of all Jewish property owners, the exclusion of Jewish brokers from the stock exchange, and decrees tightening the definition of a Jewish owned business and providing for the more conspicuous marking of such establishments so that the boycott against them may be more effective, not to mention the holding of Baron Louis Rothschild by the new nazi authorities in Vienna for a ransom of $10,000,000. Other decrees prohibit the employment of Jews by Aryans and of Aryans by Jews. Meanwhile mobs have been engaged in painting identifying, and often insulting, signs on Jewish places of business, looting Jewish shops, and picketing Jewish shops and restaurants to prevent the entrance of customers. All this is simply the more ruthless expression of the original nazi principle that Jews must be eliminated from the political, cultural and economic life of the nation, reduced to the status of helots, and either driven from the country or re-

turned to the ghetto. The only scintilla of a defense of this policy, other than that implicit in nazi theory, was given when one of the many "paint squads" in Berlin began daubing sidewalks and Jewish windows with the sign: "Czechoslovakia provoked us—we are only taking our revenge." And just at this moment two other things happened. (1) The government formally started work on a daringly ambitious plan for the reconstruction of Berlin to make it the most magnificent city in the world, at a cost estimated at 25 billion marks. (2) Hitler laid the cornerstone of the "House of German Tourist Traffic," with the declaration that all this building will be paid for by the tourists who will come to see in Germany "the citadel of European culture and civilization." Prospective tourists should understand what their money is to support. There was more and better culture in Sodom and Gomorrah.

# Doctors and Public Health

SOCIALIZED medicine is a phrase that has become so encumbered with confused meanings and fixed emotional reactions that it would perhaps be best to discard it and speak only of methods of promoting public health. Most of the doctors and many of the laity are afraid of socialized medicine. It carries with it, for them, the connotations of a radically collectivized society and of the regimentation of the practitioners of a noble profession. But everybody is in favor of public health. Everybody knows that public health is a matter of common concern, and that the health of the public cannot be cared for without caring for the health of individuals.

The social interest in health goes far beyond the control of contagious diseases and the removal of sources of infection for such diseases as typhoid fever. That "on an average day of the year there are 4,000,000 or more persons disabled by illness," and that "every year 70,000,000 sick persons lose 1,000,000,000 days work" are facts of importance to others than the persons and families directly concerned. These facts, among others, were presented by Miss Josephine Roche, in charge of a federal interdepartmental committee to coordinate federal health and welfare activities, to the recent convention of the American Medical Association at San Francisco.

At that assembly of the physicians, the topic of major interest was this question of public health, in the sense here given to it, and particularly the question as to the part that the organized medical profession should play in its promotion. A careful reading of the reports of the sessions leaves an unpleasant feeling that, in their collective capacity, the doctors were chiefly concerned for the maintenance of the dignity of the profession and the independence of its individual members.

The convention started off with a president's address which justified the press headlines: "A.M.A. Fight Begun on Social Medicine. Delegates from Four States Force Issue in Resolutions to Start Studies. New Head Opposes Move." The bogey of communism was invoked to crystallize opposition to the mild proposals embodied in these resolutions. "The American people are not willing to accept a collectivist or communal society," said the president. "There are assuredly no good grounds to assume their volition to subject the medical profession to such an experiment." True enough. But there is that stubborn fact that public health is a matter of public concern, and that public health is the aggregate of a lot of private healths, and that your neighbor's illness both appeals to your human sympathy and affects your own conditions of living. All that cannot be tossed aside by the general statement that the American people do not want to go collectivist.

The doctors, of course, know this perfectly well, and it would be unjust to suggest that they do not recognize the existence of a problem. Six months ago the association initiated a study, to be carried on by state and county medical societies, with a view to getting a total picture of the medical needs of the country. Other action was deferred partly because this investigation is in progress. Seven out of ten doctors, according to a poll conducted by the American Institute of Public Opinion, favored a form of health insurance in which the payment of regular premiums will insure medical and hospital care as needed. That would obviously require a very wide organization of physicians and hospitals to render the service, and would be entirely at variance with the conventional idea of the relation between individual patient and individual practitioner. Yet seventy per cent of a large list of representative doctors in all states approved it, and eighty per cent thought such a movement was coming whether they approved it or not.

Preservation of health is of importance to everyone, but the present individualistic system is defective chiefly in relation to that third of the population that is "ill fed, ill clothed and ill housed." The economic and medical problems are closely related. Raise the economic standards of the poor, said the president of the association, and the problem of medicine will take care of itself. Naturally. Also, if health were improved and the cares and costs of sickness were removed, the economic condition of the depressed classes would be bettered. It works both ways.

"While willing to do its share in their rehabilitation, the medical profession does not feel it within its power or province to initiate or sponsor measures looking toward social or economic reformation. At the same time it resists efforts and proposals that would include and regiment its services under lay control to the accomplishment of these ends." So far as this states the position of the American Medical Association, it means that the profession realizes that poverty is an enemy to public health but that it would rather wait for other agencies to abolish poverty than to cooperate in any type of organized health service which might seem to to subject the profession to "lay control."

It is not easy to believe that this specter of "lay control," which seems to haunt the dreams of the doctors when organized medical and hospital service is under consideration, is a very substantial peril. It is an unsubstantial and ambiguous phrase. In some respects the physician can never be under lay control; in others, he always must be. No layman or body of laymen can wisely define standards of medical training and certification; yet laymen have to support that training and enact the legislation which enforces the requirement of certification. Lay-

men cannot tell the surgeon where to cut, or how; but lay control, the patient's choice, determines whether this or that doctor shall be called, if any. In other moods and in different connections, objection is sometimes made to a broad public health service, or health insurance, on the ground that it would deprive the patient of the privilege of choosing his doctor, thus doing away with a certain amount of lay control. The fact is that "lay control" is another of those phrases, like "socialized medicine," that obscure rather than clarify the conditions of the problem.

The problem is difficult enough at best. No satisfactory solution of it has yet been formulated. The physicians have more intimate knowledge of the need than any other group. But it is not their problem any more than it is ours. In view of the specialized knowledge and the high character of the profession, it ought to make some more valuable contribution to its solution than a resistance to lay control and a call for a public relations man to secure a more favorable press.

# The Theological Basis of the World Council

EDITOR THE CHRISTIAN CENTURY:

SIR: Many of your readers have been puzzled by your apparent enthusiasm over the creation of a World Council of Churches and the recent provisional conference at Utrecht. It has seemed to us that you have overlooked certain obvious implications. These implications became explicit in Dr. Leiper's article in the last issue in which it is stated that the World Council will be a "fellowship of churches which accept our Lord Jesus Christ as God and Savior." This excludes all Unitarians and Universalists, the majority of the Congregationalists and the liberal wings of many other Protestant denominations. As a Congregational minister replied recently to a Presbyterian friend who had attributed the weakness of Congregationalism to the fact that a majority of its ministers had abandoned their faith in the deity of Christ: "The words deity of Christ convey no intelligible meaning to my mind." Dr. Leiper's attempt to justify the proposed basis "because of its long use in ecumenical connections" would justify the retention of every dogma which has been repudiated by religious liberals as an affront to reason or conscience. Can it be that The Christian Century, to which we have been accustomed to look as a staunch defender of liberalism in religion, has been so intrigued by the prospect of a united church, conceived of as "the body of Christ," that it has lowered its flag and joined the ranks of those who are committed to an outgrown and discredited theology?

Church of Our Father, Unitarian-Universalist, Detroit, Mich. AUGUSTUS P. RECCORD.

SEVERAL letters in the same tenor as the above have been received. Dr. Reccord's letter is concise and direct, and may be taken as a fair sample of the entire correspondence. It is important that the issue which this correspondence raises shall be discussed. The suggestion that The Christian Century "has lowered its flag and joined the ranks of those committed to an outgrown and discredited theology" also deserves a word by way of preface to a consideration of the more important issue.

The Christian Century is strongly for the World Council of Churches. It offers its pages for the fullest discussion of the great proposal and will direct its efforts toward bringing the churches to accept it. This course does not reflect a sudden "intriguing" of the editorial mind by events that have recently occurred. On the contrary, it represents an established conviction, cherished and expressed throughout the past thirty years. There has been no theme upon which we have spoken in season and out of season, with consistent purpose, more frequently than the theme of church union. True, the proposed World Council is not a project of church union, but a project of church cooperation, on the basis of a loose federation of autonomous churches; nevertheless its significance for the ultimate union of non-Roman Christendom is so obvious that we hail it with thanksgiving and hope.

It is as "a staunch defender of liberalism in religion" that The Christian Century hails the World Council. If there is any cause which logically takes precedence over other causes in the application of the principles of Christian liberalism it is the cause of Christian unity. An illiberal theology can be sectarian, but a liberal theology is by its nature and spirit an irenic and cooperative theology. True liberalism is not a specific theology at all; it denotes a complete and radical shift of emphasis from creedal forms of all kinds to the community of the Christian faith within which all creedal forms arise and from which they derive their meaning. The movement toward the unity of non-Roman Christendom is a movement of the spirit of liberalism—that is, it reflects the growing consciousness that underneath our differences in theological forms there is a common faith, a community of faith, and that this total community demands overt implementation in an organized body through which it may function at the maximum of power both in respect to the quality of its own life and for the sake of the world in which the Christian community lives. In carrying the banner of this movement for a united church The Christian Century is carrying the banner of Christian liberalism.

Dr. Reccord is probably right in asserting that the two denominations, Unitarian and Universalist, which he represents as pastor of a united church in Detroit, will find themselves on the outside of the World Council of Churches. This fact is deeply to be deplored. Whether the responsibility for it rests with the two denominations or with the major bodies which the proposed council envisages as its constituent members, is a more or less academic question. The objective fact is that these two denominations hold themselves so far aloof from the main stream of historical Christianity that they not only find it impossible to merge their identity with their sister denominations of the so-called "evangelical" type, but any form of interdenominational cooperation is limited to certain peripheral matters of public morality and social reform. When it comes to the more intimate life of the Christian community they find themselves at such variance with the faith by which the community lives that they are unable to share freely and naturally in the organized life of the community.

This statement applies not to Unitarians and Universalits as individuals, but to their denominations as such. There are many individuals in both denominations who could easily and honestly accept the theological basis of membership in the World Council. It is highly improbable, however, that their denominations will do so. Per-

haps the traditional position of the Universalist denomination would more easily lend itself to such acceptance, but Dr. Reccord's coupling of both denominations together is probably justified by their present attitude.

He is, however, entirely mistaken in bracketing Congregationalism with the two denominations which he represents. He speaks of a "majority" of Congregationalists being "excluded." But this is not only a vague assertion for which he offers no proof concerning the predominant theological opinion of Congregationalists; it is also irrelevant. The proposed World Council is not to be constituted of individuals or of "majorities" in the several denominations. It is to be composed of the denominations, or churches, as such. Throughout its history the Congregational denomination has found its chief affinities with those bodies which represent the main stream of historic Christianity. It has always conceived itself as living by the faith which informs the whole Christian community. So integral has been its identification with the historic faith that it has been in the forefront of those Christian bodies which have proclaimed and striven for the union of the church.

In general, Congregationalism classifies as a liberal denomination. But its liberalism has never alienated it from the Christian community. On the contrary, its liberalism has broadened its insight and enlarged its sense of fellowship with all Christians whether conservative or liberal. This has been shown both in the catholicity of its own denominational fellowship and in its intimate relationships with other denominations.

The question whether the Congregational denomination can accept the basis of membership in the World Council is one upon which neither Dr. Reccord nor ourselves need to speculate. Congregationalists have already answered that question for us. Their denomination has been from the beginning a member of the Federal Council of Churches of Christ in America, which has a similar basis of membership. British Congregationalism is also a member of the British equivalent of our Federal Council. Not only so, but the denomination has been from the beginning a constituent member of the World Conference on Faith and Order whose basis of membership—"those churches which accept our Lord Jesus Christ as God and Savior"—was taken over verbatim into the constitution of the proposed World Council. Plainly Dr. Reccord's solicitude for his Congregational brethren should have been expressed long ago, at the founding of the Federal Council, or at the launching of the Faith and Order movement. Such solicitude would, however, have been hardly understood, because the Congregational denomination was not only a ground floor member of these organizations but actively led in their founding.

No doubt there are many individual Congregationalists who have difficulty in understanding just what the formula "Jesus Christ as God and Savior" may mean. Likewise no doubt there are many in all the denominations represented in these cooperative and unifying movements who have a similar difficulty. We would even go so far as to say that those who insist most strongly upon this formula as a *sine qua non* of unity, would not only differ among themselves as to its interpretation, but would have certain inward hesitations about their own rendering of it.

Dr. Reccord refers to "the liberal wings of many other Protestant denominations." No doubt some of those who comprise these so-called liberal "wings" would like to see some other formula instead of the one proposed, or no formula at all, but the fact is that they are now actually living in a *denominational* fellowship to which this formula is acceptable. They do not feel compelled to withdraw from the fellowship of Baptists or Presbyterians or Methodists or Disciples or Episcopalians because, forsooth, they are liberals! Yet to these denominations the formula is positively acceptable or is at least no barrier. There is something which holds them in the fellowship of their several denominations despite their difficulty in accepting a particular theological formula. And that "something" is not, as fundamentalists charge, a desire by "boring from within" to change the denomination's theology to one congenial to their own.

What is it, then, that keeps a so-called "liberal" Baptist a Baptist, and a so-called "liberal" Presbyterian a Presbyterian? It is his consciousness of belonging to a community of faith, a community which exists underneath and in spite of his opinions as a "liberal" and the "conservative" opinions of many of his brethren. The unity which obtains in our separate churches is fundamentally a unity of the spirit, that is, a unity of community, not a unity of theological agreement.

Instead of straining at the form of words adopted at Utrecht, the true Christian reaction should, we suggest, be one of gratitude that the theological basis is so simple—and so acceptable! The Christian mind has traveled far to have reached the point where only *one* concept out of the wealth and variety of Christian ideology is required as a basis of its cooperative fellowship. Utrecht might have proposed the Apostles' creed, or the Nicene creed, or both. It might have elaborated a system of theological thought of its own and offered that as a basis of membership.

Utrecht did none of these things. Out of the complete ideology which has been the conceptual carrier of the Christian faith through the centuries, it selected one conception to incorporate into its structural scheme of fellowship and cooperation. All the rest of the Christian ideology it left to the freedom of the Christian spirit! This is an amazing act of trust and faith. We do not think Dr. Leiper's explanation goes deep enough when he justifies the selection of this particular formula "because of its long use in ecumenical connections." He, of course, did not intend this as a complete justification. A deeper justification of the presence of this single conception in the basis of membership does not lie in the formula at all, but in the fact that all the other possible claimants for inclusion were held to be unnecessary! Dr. Reccord's assertion that "every dogma which has been rejected by religious liberals as an affront to reason and conscience" could likewise have been included, misses the significance of the fact that these "dogmas"—whatever they are and whether they have indeed been rejected, as he says, by "reason and conscience"—were *not* included.

No doubt some other selection could have been made rather than the one affirming the Godhead of Jesus Christ. It is a very easy assumption, which we think is implied in Dr. Reccord's letter and is certainly explicit

in other correspondence bearing on this same theme, that this particular formula is the most unintelligible and repugnant in the eyes of so-called "liberals" which could have been selected. But suppose some other Christological conception had been selected? For example: that Jesus Christ is the head of the church; or that Jesus Christ is God manifest in the flesh; or that his name is the one name by which men can be saved; or that a Christian is "in Christ"; or that Christ is really present at the celebration of the Lord's Supper.

Probably many persons who call themselves liberals would have been less disturbed by any one of these than by one which affirms the Godhead of Jesus Christ. But this is a great delusion! Let any reader tarry at each one of the alternative conceptions we have mentioned, asking whether it is easier to understand or is more congenial to his "liberal" intelligence than the one to which Dr. Reccord objects. He will quickly discover that they are all of a piece, and that even the doctrine of the presence of Christ at his Table and in the personal experience of Christians yields no more easily to the apparatus of liberal explanation than does the doctrine of his Godhead. The Christian ideology may be the carrier of a divine revelation. On the other hand, it may be sheer nonsense, as Dr. Reccord seems to affirm. But in any event, it is Christianity. And so far, Christianity has not found for itself any other ideology in which it can express its essential genius.

We therefore bid all Christians, whether liberal or conservative, to rejoice that so single and simple a theological basis for a World Council of Churches has been proposed. In the present state of Christendom, when its churches are slowly emerging from their parochialism and sectional traditionalism, any rapprochement will require some safeguarding formula as a test of ideological affinity. Let us thank God that his spirit has led us so far that so slight a test of our common faith as the one proposed for the World Council is felt to be sufficient.

# 'He Smells the Truth'

EDITOR THE CHRISTIAN CENTURY:

SIR: These words were used of Faraday, but they are true of other great men of science. I can best introduce the phrase by a quotation from the life of Izaak Newton, which was written by the late J. W. N. Sullivan. Newton, he tells us, had supremely the power of "psychical insight." "It may be described as a curious capacity for discriminating between possible explanations, this discrimination not being made on logical grounds." Newton, like Faraday, "smelt the truth."

For the man of science this is certainly a most important endowment; without it in the vast field of his studies, it would be a mere chance whether anything of value might be found by him. It is needless to say that without ceaseless toil such insight would not have free course, but without insight immense toil would be in vain. In the wide fields of possibility we should stumble and be lost. Such a thinker decides between alternatives, not simply by logical processes, but by a kind of second sight. Wordsworth spoke of Newton "voyaging through strange seas of thought alone"; in those voyages he had another compass to guide him, or he might have come to no desired haven.

This then was the way in which Newton discriminated between alternatives. I wonder if in other fields of study men have a similar gift? Do *you* depend on logical processes altogether? When logic has done all that it can do, and argument has finished, what remains? When, for example, you are confronted by a pile of books, how do you discriminate between them? Or, for the matter of that, when you are reading a book how do you separate what you need for your sustenance from the chaff? If you depended upon logical analysis, how far would you go? And would you arrive? I can imagine you, like the cattle of which Baron von Hügel wrote, grazing in the fields of study, and instinctively selecting your proper food and instinctively also rejecting the poisonous or ill favored. But you could not tell me why.

In many departments of human life we can see the same process of discrimination at work. Chess players of the princely kind, for example, have a mysterious insight, which makes them like composers and poets. Even a great athlete is not carried to his glorious eminence without psychical insight. How does he do it? He can't tell, bless his soul!

You have toiled all night and taken nothing, when lo! a voice is heard, and you put in your nets and catch a multitude of fishes. Why should we limit the application of this secret to any one region of human life?

The fact is plain; you have so many discriminations to make that you simply have not time to make them by the slow methods of logic. If we had not some other way—some insight—we should have the world of knowledge divided into compartments in which specialists would do their little pieces with no means of reaching the others, or hearing from them. There would be no conceivable way in which a world-view could be formed. There might be a pattern but the students of it would only know their fragment and no one would have any ideas of the whole. We shall never know the truth unless in addition to all our powers of study, we can smell the truth.

So do not be afraid, and do not be ashamed of your Daemon, who prompts you. Of if the word which that noble pagan, Socrates, used is not sufficient, there are other words which will crowd in tumultuous fashion upon you from the Holy Scripture concerning One who leads us into all truth.

Ever yours soberly,
QUINTUS QUIZ.

## *Let Your Soul Rest*

LET your soul rest, the while your body strives;
Let there be peace within, a quiet core,
An axle motionless round which your work revolves,
A steady pool from which your labors flow.
Be calm, be confident. God is at hand.
No wanton wind can blow your words to foam:
Your heart is rooted in the deeps of life.
Against the great white shoulder of the Dawn
Let your mind rest, let your soul sleep.

EDITH LOVEJOY PIERCE.

# Jersey's Little Hitler

By E. T. Buehrer

AFTER 21 years of continuous "service" a dictator who calls himself a Democrat is still very much "the law" in Jersey City and environs. Converging upon his little empire, however, are hordes of agitators who promise to give him a very uncomfortable summer, and a still more uncomfortable fall. Among these enemies one finds the Wagner Act, the C.I.O., the American Civil Liberties Union, the *New York Post,* Congressman Jerry O'Connell and, just possibly, the LaFollette committee. It is to be noted that the Republicans are not included in this distinguished company. Their impotency in the present crisis is no small part of the story, but it will receive only incidental mention in the present article.

New Jersey's "first citizen" is a self-made man. Born in the slums of the city which he now rules with a desperate will, he achieved public office early and continuously, and such a measure of wealth and power as to command the awe and admiration of thousands of men and women. They are not all Democrats, these followers of Hague, and they do not all live in Jersey City. There are Republican commuters who will astonish the innocent inquirer with the assertion that Hague is a home-loving, church-going man, a great citizen and in many respects a great mayor; and they can produce facts to substantiate their case.

Hague is an impressive figure. Trim, healthy, erect, he might well be taken for a man in his middle forties. He is 62, and he attributes his superb physical condition to clean living and self-discipline. There is something of the puritan about him. He does not drink, he gave up cigars more than twenty years ago, and he doesn't touch tea or coffee. He is a devout Catholic. It is no secret, of course, that betting on horse races is one of his favorite sports, but this peccadillo is more than offset by his excellent public record with regard to traditional social sins.

### *He Cleaned Up Jersey City!*

As commissioner of public safety, back in 1911, he started out to clean up Jersey City, and he made good. Six years later, as the newly elected mayor, he continued to expand his "service to the people." City streets were made safe for women and children. There are no street carnivals, burlesque shows or taxi dance halls in Jersey City. Pool rooms are regularly inspected. There are no houses of prostitution. If any citizen reports a brothel before the policeman on that particular beat himself makes the report the officer is dismissed from service.

The mayor takes a genuine interest in delinquent children. Having been a problem boy and ejected from school at an early age—a bit of biography which he readily admits—problem boys are his special concern. His many psychiatric workers know of no surer way of getting into trouble than by sending a juvenile delinquent to a reform school except as a very last resort. Then there is his vast medical center of which Hague is immensely proud. He walks through its long corridors, hat in hand, and with a subdued voice. The plant has six units, 200 doctors, 69 internes, 500 nurses. It gives 100,000 free treatments annually; and the Margaret Hague Maternity hospital claims a record with 5,000 deliveries a year and but 15 losses. That policemen are required to spy on internes to make sure they are kind to patients is a clue to the administration of the city as well as of the hospital.

### *One-Man Government*

It is obvious that the solid virtues of the man go far toward convincing a church-going, middle class electorate that he is not as bad as his enemies picture him. And he plays the role of defender of the people. As one reporter says, "there is about him the air of a righteous dominie in a world of sin." His political machine takes a personal interest in every man, woman and child in the city. There are some three hundred districts in the twelve wards, each patrolled by about thirty ward-heelers. These men call people by their first names and have the knack of "making friends with everybody." They extend help and sympathy to the destitute, and they know the art of extricating individuals from legal difficulties.

Here, then, is the key to the almost unanimous vote which Hague polled for his sixth successive term as mayor. It is also the key to the staggering sums needed to pay Jersey City's bills. Early in his career Hague looked around for new sources of revenue to pay his rapidly growing army of henchmen. Being no respecter of persons or corporations he boosted railroad valuations from $67,000,000 to $160,000,000, and Standard Oil valuations from $3,000,000 to $30,000,000. When these corporations appealed to the state board of tax appeals, and won, Hague plunged into the state campaign, elected his man governor, and secured a change of personnel on the tax board.

Few governors since that time have had the power and courage to defy the mayor of Jersey City. Today the governor of the state, the two United States senators and half the state's representatives in Washington owe their political life in whole or in part to Hague's support. And as to the judiciary, it is a startling fact that never once has a Hague henchman been convicted for the violation of election laws despite hundreds of indictments.

Along with these extra-municipal developments which follow the familiar American pattern, Jersey City has become involved in industrial problems peculiarly its own. The *New York Post* recently attempted an analysis of the cost of running Jersey City. Among other facts it presented the following: "Tax rate up 200 per cent. Assessments up 100 per cent. City budget up 450 per cent. City debt up 500 per cent. Debt charges up 725 per cent. All that happened to Jersey City during the twenty years of the leadership of Mayor Hague. . . . Frank Hague charges Jersey City four times as much as Tom Pendergast assesses Kansas City. Cincinnati, half again as big, and hard hit

by floods, costs only about half as much to run as Jersey City. New Orleans, also half again as big, costs only about one-quarter as much."

The result of all this is a mass flight of taxpayers. The income of a corrupt political machine must accelerate upward if loyalty is to be maintained in the ranks. But Jersey City failed to collect one-fourth of last year's taxes, 15 per cent of the 1936 assessments, 11 per cent of the 1935 total, and 9.1 per cent of the 1934 total. At the end of last year the city had over $10,000,000 in tax liens, representing abandoned homes which the city did not want and for the most part could not sell. And big business is getting out. Among the scores of organizations already among the missing are Standard Oil, Chamberlain Aircraft, Western Electric, Eureka Fire House, American Type Foundry, Manhattan Electric, Endicott-Johnson and American Sugar Refinery.

### *Defiance of the C.I.O.*

In the face of these facts it is a safe guess that Hague considered the coming of the C.I.O. a godsend, for it gave him the very issue he needed. Jersey City business either cannot pay C.I.O. wages in addition to Hague's taxes, or it will welcome the opportunity of saying that it cannot. The Chamber of Commerce has therefore given him unswerving support in his fight on the "communistic C.I.O." To an amazing degree this is also true of certain elements within the Catholic hierarchy. Jersey City is 75 per cent Catholic, and at the great Hague rally last January the Catholic Church was generously represented on the platform. Moreover, a Catholic veterans' group has been conspicuous in resisting the attempts of such outsiders as Norman Thomas and Jerry O'Connell to speak at Journal Square. In a printed report of his recent experiences in New Jersey Mr. Thomas speaks of Jersey City's "made-to-order mobs whose leaders boast their Catholicism."

Hague's fight against the C.I.O., moreover, has softened the animosity of New Jersey Republicans. They have always had more in common with the Hague machine than they have been willing to admit. Early in 1937 the then Republican Governor Hoffman asserted that he would put down the sitdown strikes with bloodshed if necessary. This was only a few months after Hague arrested or drove out of the city forty C.I.O. representatives for distributing literature on Jersey City streets. In the 1936 campaign Labor's Non-Partisan League, rebuffed by Hoffman and unable to support Hague's protegé for the governor's office, turned hopefully to the "Clean Government" Republicans whose leader was the party candidate. When they read his platform they washed their hands of the Republican party as well. The Republicans of New Jersey hate Hague, when they hate him at all, not because he keeps labor in its place, but because he keeps the Republicans out of office.

### *A City Cowed*

This, then, is the background against which the Jersey City situation must be considered. The attack, at the moment, must come from the outside because resistance from within is as yet completely unorganized. The Liberal Ministers' Club of New York City, after a recent meeting in which the Jersey City situation was discussed by Mr. Arthur Garfield Hays and a Jersey City minister, issued the following statement:

> The Protestant clergy of Jersey City are afraid of the terror. They are afraid to organize and protest. They know if they do some of them will lose their jobs. They know that church property will be injured or destroyed. They know that the heat will be turned on their parishioners so that some will have their taxes raised. . . .

Rev. George C. Hollingshead of St. Paul's Methodist Church, the one lone Protestant minister to defy Hague, invited the Workers' Defense League to hold a meeting in his church. After the meeting every car parked in front of his church had four flat tires. A Jewish critic, Rabbi Benjamin Plotkin, is under the constant threat of expulsion from the Jewish Community Center where his religious services are now being held.

The first problem in Jersey is to establish the right to distribute literature, and to hold meetings. A group of local Protestant ministers has asked that certain areas within the city limits be set aside for public meetings and unrestrained freedom of speech. Mr. Hays recently succeeded in speaking from the top of an automobile without police interference. If these developments constitute an entering wedge the C.I.O., aided and abetted by the Wagner Act and other invading groups, will soon subject Jersey City to an educational and unionization campaign the like of which few municipalities have ever known. And this goes in a lesser degree for other hard-to-enter New Jersey towns.

### *No Help from Roosevelt or Commuters*

It will be no easy struggle, and there will be little help from Washington until the situation has ripened considerably more. Mr. Hague is the President's most wayward problem child, no doubt; but to drop him now would probably mean to drop New Jersey from the Democratic column, and the New Deal will hope for a better time than the present to take the risk. Sooner or later Mr. Roosevelt will have to deal with Mr. Hague; but unless all signs fail it will be later.

And there will be no help forthcoming from the north Jersey Republicans. Commuters for the most part, they work in New York and hang their hats in New Jersey. They belong to the solid middle class anxious to have a home, a car and other accoutrements in keeping with the standards set by the more well-to-do whose lovely homes dot the borderland of the great metropolis. Their social consciousness leaves much to be desired. The stock market page constitutes their heavy reading diet. Because they think the unemployed have only themselves to blame they are uncompromising in their opposition to large relief appropriations. They despise the C.I.O., and they believe that the Wagner Act is an unpardonable affront to the employer. They have a naive dread of communism, but they are not particularly worried about fascism save in terms of government regulation and control which the big corporations themselves fear. The commuter will therefore be of little help in the struggle against Hague.

The big hope now lies in the kind of attack that is already taking place, and in the eventual organization of

a progressive labor movement. The American Labor party, which helped Mayor LaGuardia wipe out Tammany Hall, stands as a shining example just across the Hudson river; and it is no secret that Labor's Non-partisan League is carefully grooming its leadership for a similar achievement in New Jersey. All in all, the situation looks bad for Mr. Hague. With the economic foundations of his empire already termite-ridden it is only a question of time when the political structure itself will begin to totter. The handwriting is on the wall. If the pressure groups continue to press a little harder and a little longer 9,000 ward-heelers in a very short time will be looking for other jobs.

And after the fall the reconstruction.

# Youth Gone Loco

By Wayne Gard

HIGH SCHOOL youngsters who turn to banditry for thrills, girls who leap from skyscraper windows, striplings who chop their parents to death —all have their tragedies spelled out in front page headlines. But the news stories seldom tell what brings on the crazes that lead to such crimes. Obviously there may be many causes, but in a surprising number of instances the villain is marijuana, the perilous drug that has been sweeping through high schools in many parts of the United States.

In New Jersey, a young woman recently confessed that she and a girl companion had held up and coldly murdered a bus driver. She had been smoking marijuana cigarettes or "reefers," she said, and didn't know what she was doing. In Ohio, a gang of seven youngsters who learned to smoke reefers in high school terrorized a town by making thirty-eight holdups. Because they were drugged at the time, they had trouble in recalling their crimes. "If I had killed somebody on a job," said one, "I'd never have known it."

### *Murder While Drugged*

In Florida, marijuana led a young man to kill his father, mother, sister and two brothers with an axe. The list of holdups, sex crimes, murders and suicides by marijuana addicts could be multiplied indefinitely. In some districts inhabited by Latin Americans, Filipinos, Spaniards and Negroes, half the violent crimes are attributed to marijuana craze. Dr. Lee Rice of San Antonio reports that eighty per cent of all the murders committed by Mexicans are done while the killers are drugged by marijuana.

But although this Indian hemp weed which Asiatics know as hashish is often associated with Mexicans, it is no respecter of races. Addiction has spread in the last few years to high school groups in nearly every state. In New York not long ago a federal grand jury indicted sixteen alleged members of a ring that had been producing and distributing hemp in Minnesota, Iowa, Chicago and New York City. Investigators found abandoned in fields in Iowa and Minnesota between 12,000 and 15,000 pounds of harvested hemp—enough to make thirty billion cigarettes and to drug the whole population of the United States.

For the hemp plant that scientists call cannabis, and for the narcotic intoxicant derived from it, Americans have borrowed the Mexican word, marijuana or marihuana—meaning "Mary Jane." But the drug has been in circulation since ancient times and was known to Homer and Herodotus. It has been used by Hindu priests to induce religious hallucination, and as bhang or hashish it figures in many stories of *The Thousand and One Nights*. It is the drug that commonly causes Malays to run amuck. Indeed our word "assassin" comes from an Arabic word for a hashish addict. Today the drug plays a leading role in the Mexican folk song, "La Cucaracha," and in such cabaret and radio pieces as "Smokin' Reefers," "That Funny Reefer Man," and the wordless rhumba, "Marawanna."

### *An Ancient Drug*

The cannabis plant, which probably originated in central or western Asia, is an herbaceous annual that attains a height of three to sixteen feet. It grows rapidly, maturing within three months after the seed is sown. It has a fibrous stalk, seven-bladed, saw-tooth leaves, small flowers with a distinct odor, and smooth, globular fruit. Hairs on the leaves and bracts of the mature plant secrete an amber-colored resin that encases the tops in a sort of protective varnish. This resin contains a substance that, when eaten or inhaled, induces a dangerous intoxication.

Cannabis or Indian hemp was cultivated in colonial days as a fiber for homespun. At present it is used commercially in making twine, rope, hats, textiles, plastics and certain kinds of paper. For industrial use, the plant is cut before maturity and contains little of the harmful resin. Ten thousand acres, mainly in Minnesota, Wisconsin, Illinois and Kentucky, are used to produce commercial hemp. Large quantities of the seed, imported from Manchuria, are used as bird food. Oil from the seed is used in paint, linoleum and soap.

### *Marijuana Cigarettes*

Introduced through the southwest for narcotic purposes, the plant now grows wild in almost every state and is cultivated for illicit use in vacant lots and backyards in many cities. Even in populous sections of New York City, marijuana patches have been found in the last few years. A fifty-acre field of cultivated marijuana was destroyed within the city limits of Dallas in the summer of 1937, and a few weeks later plants on 580 acres in south Texas were burned. Officials made 377 marijuana seizures in

1936, in 31 states. These raids netted 386 tons of growing plants and bulk marijuana and 15,715 cigarettes.

Marijuana cigarettes are peddled at five cents to more than fifty cents each, the most common price being fifteen cents or two for a quarter. Usually the cigarettes are crudely rolled by hand, but tailor-made ones with pasteboard tips have been found occasionally. Marijuana smoking clubs have been formed in many dance halls, parks and high schools.

When Homer wrote that marijuana made men forget their homes and turned them into swine, he used no more than the usual poetic license. Though marijuana is not as hard to break away from as some of the stronger narcotics, its continued use leads to a strong craving. The drug varies greatly in its effects on individuals; but the bodily reactions usually include muscular trembling, increased heartbeat, accelerated pulse and a ringing in the ears. Often the user feels hot in the head, becomes dizzy and has sensations of cold in the hands and feet. Later he experiences muscular contractions, constrictions in the chest and dilation of the eye pupils. These effects lead to either vomiting or stupefaction, followed by restless sleep filled with bizarre kaleidoscopic visions.

Mental effects, which are even more variable, commonly include a feeling of exaltation, followed by a delirium in which sense of space and time is lost. Recent experiments have tended to confirm the description of marijuana's effects published by Dr. J. Moreau of Tours nearly a century ago. He listed eight stages: first, euphoria, or unnatural lightheartedness; second, excitation, dissociation of ideas, and exaggeration of emotions; third, illusion in regard to time and space; fourth, auditory insensibility in which musical sound is distorted; fifth, fixation of ideas derived from nearby stimuli; sixth, overbalancing emotional disturbances; seventh, impulses to commit irresponsible acts; eighth, varied and often terrifying hallucination.

### *Effect on the Mind*

With effects that vary from fits of idiotic laughter to the wildest sexual debauchery, anything can happen. In his annual report, H. J. Anslinger, United States commissioner of narcotics, writes: "The principal effect of the drug is upon the mind, which seems to lose the power of directing and controlling thought. Its continued use produces mental deterioration in many cases. Its more immediate effect apparently is to remove the normal inhibitions of the individual and release any antisocial tendencies which may be present. Those who indulge in its habitual use eventually develop a delirious rage after its administration, during which time they are, temporarily at least, irresponsible and prone to commit violent crimes."

The illusion of time and space is especially dangerous to automobile drivers. The drugged motorist is likely to think a bridge or a train is much farther away than it is, and he may assume that he is going only twenty miles an hour when he is hitting seventy. This illusion also accounts for the common use of marijuana by players in "hot" dance orchestras. Marijuana makes the beat seem to come much slower than it does and enables the musician to play at a furious speed, interpolating as many as a dozen notes in the time normally allowed for one.

In Egypt and India, continued use of marijuana has been known to cause many cases of mental derangement and insanity, some medical authorities considering it more potent than opium in this respect. The influence of marijuana as a cause of crime would be hard to overestimate. With the victim experiencing hallucinations and violent rages, he is likely to run amuck and commit crimes he would not have nerve enough to attempt if he were in his right mind.

### *Legal Forces in Action*

Reports of the bureau of narcotics list scores of murders and other crimes committed by marijuana addicts. In Baltimore, a young man, sentenced to be hanged for criminal assault on a ten-year-old girl, testified that he had been temporarily insane from smoking marijuana cigarettes. In Columbus, Ohio, a man sentenced to the electric chair for robbing and murdering a hotel clerk, made the same plea of insanity from marijuana. In New Jersey, a similar, but ineffectual excuse was made by a young man sentenced to a long prison term for killing another youth and smashing his head and face to a pulp.

A New Orleans prosecutor attributes half that city's murders to marijuana addiction, and similar reports come from Denver and other cities. The marijuana invasion, coming almost entirely in the last decade, caught legislators and police officials unprepared. No mention of this drug was made in the Harrison narcotics act, passed in 1914 and amended in 1922. The same was true of the Hague Opium Convention of 1912 and the Narcotics Limitation Convention of 1931. Even today, few local policemen know the marijuana plant when they see it.

In the last few years, however, both the state legislatures and Congress have taken steps to cope with the marijuana peril. A uniform narcotics law, which applies to marijuana, has been enacted in more than half the states; and all the others now have some sort of restriction on sale of the drug, though loopholes are still available in some instances. The demand for a federal check on marijuana resulted in adoption of the marijuana revenue act of 1937.

This act, which became effective October 1, 1937, is ostensibly an internal revenue measure but should have some indirect effect in limiting the marijuana plant and its products to industrial and medicinal channels. Legitimate producers, importers and dealers are required to register and to pay an occupational tax. An unregistered vender is subject to a tax of $100 per ounce on all the marijuana he sells. If he fails to pay this, he is liable to penalties that run to a maximum of two years in prison and $5,000 fine. Severe penalties are provided also for unregistered production.

Several years may be needed to test the effectiveness of this act, but it already has resulted in numerous raids and arrests, with indictments in a number of important cases. Complete wiping out of the marijuana menace, however, will require increased vigilance on the part of parents and policemen. Marijuana addiction has become so widespread that its eradication cannot safely be left entirely to a skeleton force of federal narcotics agents.

# How Strong is the New Food Law?

By T. Swann Harding

"AT LONG last," to paraphrase a former king, a revision of the Food and Drugs Act has been enacted into law. The American public owes the passage of this bill primarily to the indefatigable energy and perseverance of Senator Royal S. Copeland of New York. Unfairly and unjustly denounced, often by putative consumer "friends," as having sold out to the "interests," and worse, he fought on courageously, compromised only when necessary and then upon minor points, and after five years came out victorious. In the House he was ably assisted by Representatives Virgil Chapman and Carl E. Mapes, who share the credit with him for this statesmanlike performance.

Now that the law has been passed what have we? What new forms of protection does it offer the American public?

First let us consider the two most important losses the bill suffered while en route to enactment. As finally passed, the law does not make provision for the grading of foods. It does provide for the establishment of food standards with the force and effect of law but not of grades within the standard. Second, and more important, the new law does not cover general advertising. Unscrupulous advertisers quickly realized that any form of advertising regulation by the alert Food and Drug Administration would be drastic and forthright. They sought in every way to avoid this. Finally opportunity opened in the House where sentiment developed for advertising regulation by the Federal Trade Commission.

### *No Real Check on Advertising*

The less scrupulous elements got behind this move and the Wheeler-Lea bill became law. It defines advertising statements that are misleading in any material particular as a form of unfair competition in trade. Those who use such advertising are subject to a fine of $500 for each individual violation of any order issued by the Federal Trade Commission for them to "cease and desist." But the process by which the F.T.C. must proceed is a long and exhausting one. First a long period of investigation supervenes. Then the false advertiser is cited and a hearing is in order. A further interval intervenes. Then an order is issued. This order becomes mandatory within sixty days unless challenged in court. Its violation makes the advertiser liable to civil action. Obviously the average unscrupulous advertiser will finish with any particular advertising myth within a few months, so that by that time he can afford to surrender it willingly and adopt another. Then the whole process has to be repeated.

The commission can proceed by injunction against false advertising if it can prove willful intent to deceive or if the public health is seriously endangered. In such instances certain criminal provisions of the law come into play. But, in general, advertisers have little more to fear in the future than they have in the past and, after they get over their present ludicrous jitters, will probably go on about as usual.

Then what does the new federal Food, Drug and Cosmetic Act cover? Have the loopholes in the old law been effectually stopped?

Regardless of the fact that divided responsibility between two arms of the government—the Federal Trade Commission as to advertisements and the Food and Drug Administration as to packages and labels—will inevitably produce misunderstandings and inefficiency, much has been gained. The new act (this word will hereafter stand for the Food, Drug and Cosmetic Act) defines "labeling" as all labels and other written, printed or graphic matter upon or accompanying any article sold or any of its containers or wrappers. It declares an article misbranded not only if the labeling is misleading, but also if it fails to reveal material facts that should be revealed. This is all clear gain.

### *Control of Foods*

The introduction into interstate commerce of any adulterated or misbranded food, drug, device or cosmetic constitutes a violation. So does the forging or false representing without proper authority of any marks, stamps, tags, labels, or other identifying devices. The penalty for a first violation is now imprisonment for not more than one year or a fine of $1,000 or both, except when violation occurs after a conviction in which case the imprisonment is for three years and the fine is $10,000.

We turn now to foods, defined as (1) articles used for food or for drink for man or other animals, (2) chewing gum, and (3) articles used as components of such articles. The secretary of agriculture is now empowered to promulgate regulations establishing reasonable definitions and standards of identity for foods, a reasonable standard of quality, and reasonable standards for fill of container. This stops several loopholes at once. It will now be possible to define tomato paste and proceed accordingly. Slack-filling and deceptive containers become violative.

Moreover, while the present law only protects the public against food poisons if they are added, the new act covers also poisonous substances naturally in foods—in so far as such poison might render the food as ordinarily consumed deleterious to health. Foods are also violative if any valuable constitutent has as a whole or in part been omitted or abstracted, if any substance has been substituted therefor, if damage or inferiority are concealed, or if something has been added to increase bulk or weight while reducing quality or strength. Confectionery must not contain non-nutritive material, such as the prizes sometimes embedded in candy and often a menace to child health. A food is considered misbranded if its labeling is false or misleading in any particular or if the container is so made or filled as to be misleading.

If a compound food is fabricated from two or more ingredients the common or usual name of each must be given (except that spices, flavoring, and colorings are so designated), a provision of much assistance to the allergic.

A "health" food must bear on its label such truthful information regarding its actual vitamin, mineral, and other dietary properties as the secretary of agriculture deems necessary. If there is possibility that any food or class of foods is in imminent danger of contamination with microorganisms during processing and manufacture, such as would render the product injurious to health, emergency-permit control over manufacture may be instituted. Under these permits such procedure shall be instituted as will fully protect the public health.

Such are the main additional protections in the field of foods that the act offers. Its other provisions are more or less in accord with present law. In this review I am concerned mainly with deviations from the present law in the direction of better protection.

### *Control of Drugs*

The definition of drug has been sufficiently widened to close many bad loopholes. It now includes also articles "intended to affect the structure or any function of the body of man or other animals" and hence will apply to obesity and inanition cures, nose straighteners and height-increasers which the present law does not touch. The act also applies to devices which the present law does not control. These are defined as "instruments, apparatus, and contrivances, including their components, parts, and accessories, intended (1) for use in the diagnosis, cure, mitigation, treatment, or prevention of disease in man or other animals; or (2) to affect the structure or any function of the body of man or other animals."

A drug product is misbranded "if its labeling is false or misleading in any particular." This gets rid of the old joker "false or fraudulent" which compelled the government to prove intent to defraud in cases of false therapeutic claims on medicinal labels. The list of narcotic or hypnotic drugs that must be declared on labels has been expanded, and the secretary can add to the list after due investigation. The labels must also read: "Warning—May Be Habit-Forming." Drug products of two or more ingredients must bear on their labels the common or usual name of each active drug present (including alcohol) and, whether active or not, the name, quantity and proportion of the following must be declared: Bromides, ether, chloroform, acetanilid, actephenetidin, amidopyrine, antipyrine, hyoscine, hysocyamine, arsenic, digitalis, digitalis glucosides, mercury, cuabain, strophanthin, strychnine, thyroid, or any derivate or preparation of such substances.

### *No More Sulphanilamide Scandals*

Drug labels must bear full directions for use and such adequate warnings as are necessary against use in certain pathological conditions or by children where use may inflict danger to health. Labels must also warn against unsafe dosages, or methods or duration of administration or application, as may be necessary to protect users. Drug products also must not come in slack-filled or deceptive containers. The secretary will promulgate regulations regarding exemptions. Thus such drugs as are dispensed on prescriptions are exempt.

We owe to those who died after using a lethal "extract" of sulphanilamide the provisions about the introduction of new drugs. No more will it be possible for a careless and greedy manufacturer to put out new drugs or new combinations of old drugs without making biological tests of them and being assured that they cannot harm the public health. For no person shall introduce into interstate commerce any new drug until he has filed an application with the secretary in which he makes full reports of such investigations as have shown the drug to be safe for use. He must also list the components of the product, a full statement of the composition of each drug contained therein, a full description of methods used in and facilities and controls used for its manufacture, processing, and packaging. He must submit samples of the drug and of the labels he proposes to use on it.

Should the secretary find after due investigation that it is unsafe to introduce the new drug or the new compound he can forbid this. He would in that case issue an order refusing the permit for the application to become effective. This order could be modified later if and when further research and investigation proved that the product was safe to introduce. Appeal from such orders can be had in the district courts. The secretary is also empowered to refuse a permit if tests show the product is unsafe for use or if the application contains any untrue statement of a material fact.

This is a far cry indeed from the present law which permits anyone, no matter how ignorant, to put out a cure for any disease. Indeed his very ignorance is his protection. For if he can prove at present that he sincerely believes in the efficacy of his lethal or impotent remedy, fraud cannot be proved and he goes free. Under the new law, this loophole does not exist.

### *Control of Cosmetics*

Turn next to cosmetics, defined thus in the act: "(1) Articles intended to be rubbed, poured, sprinkled, or sprayed on, introduced into, or otherwise applied to the human body or any part thereof for cleansing, beautifying, promoting attractiveness, or altering the appearance, and (2) articles intended for use as a compound of any such articles; except that such term shall not include soap." A cosmetic is considered adulterated if it contains any poisonous or deleterious substance that may render it injurious to users under conditions prescribed for use by the labeling. The labels of coaltar hairdyes must bear a warning on the label reading:

> Caution: This product contains ingredients which may cause skin irritation on certain individuals and a preliminary test according to accompanying directions should first be made. This product must not be used for dyeing the eyelashes or eyebrows; to do so may cause blindness.

Cosmetics, like foods and drugs, must contain no filthy, putrid, or decomposed substances. Like foods and drugs they must be manufactured and processed under sanitary conditions. Like foods and drugs they are regarded as misbranded if the "labeling is false or misleading in any particular." Cosmetic packages must bear the names and places of business of their manufacturers, packers, or distributors and an accurate statement of contents in terms of weight, measure, or numerical count. They must not be slack-filled or deceptive in shape or design. As in the

case of foods and drugs the information required on labels must appear there conspicuously.

All regulation of cosmetics is clear gain, as the present law does not control them at all.

### *Appeal to Courts*

The secretary of agriculture is given the quasijudicial function of promulgating the specific regulations for the efficient enforcement of this act. This he does after due hearings held on his own initiative or upon application of any interested industry or a substantial portion thereof. Appropriate notice must be given of hearings. Should controversy develop as to the validity of any secretarial order finally issued appeal may be had to the circuit court of appeals in the district in which the manufacturer resides or has his place of business. This provision replaces the invidious provision written in by the House permitting a sort of interminable series of appeals to any of the 85 district court judges in the United States.

This unfortunate provision was originally insisted upon by the representatives of the fresh fruit growers in the House whose people feared that tolerances for spray residue would be too low for them. These growers actually held that ten times the present tolerance for arsenic and lead spray residues could be permitted without danger to the public health, and they denounced the Food and Drug Administration as dictatorial and dogmatic in its attempts to protect the public health. Senator Copeland opposed this provision and a section authorizing appeal only to one of the ten circuit courts of appeal replaced it in the final bill. Here a judicial review of the secretary's orders and regulations may be had for protection of manufacturers against unreasonable or arbitrary pronouncements. However, his findings as to the facts, if supported by substantial evidence, are conclusive.

The order may be sustained or it may be modified in whole or in part. The secretary must thereafter act as the court directs. If the secretary's order appears illegal it must be modified. The judgment of the court is final, subject to review by the United States Supreme Court. This is a reasonable provision against arbitrary rulings and is held necessary because, unlike the quasijudicial Federal Trade Commission, the Department of Agriculture is an executive department unfitted to act also as final legislator and judicial expert.

Finally the new act authorizes factory inspection. This is a new and badly needed power. Designated officers and employees of the Department of Agriculture may inspect at reasonable times factories, warehouses, establishments, vehicles, equipment and so on used in the manufacture, packaging, and shipping of drugs, devices, foods, and cosmetics. This will enable the department to act preventively in many cases, stifling a violation of the act before it occurs.

### *Educating the Public*

There is also distinct provision in the new act for publicity and education, processes previously carried on by the Food and Drug Administration under somewhat tenuous authority. The secretary is now directed to publish from time to time reports summarizing all judgments, decrees, and court orders which have been rendered under the act. He "may also cause to be disseminated information regarding food, drugs, devices, or cosmetics in situations involving, in the opinion of the secretary, imminent danger to health or gross deception of the consumer." The results of research and other investigations may also be collected, reported, and illustrated as need be.

Such in general is the new protection offered by the federal Food, Drug and Cosmetic Act. It takes effect twelve months after the date of its enactment. All things considered—and admitting that the loss of advertising control was a very serious loss indeed—this is a very good law. It is a far better law than the most sanguine supporters of revision hoped to get. It is a far better law than putative consumer "friends," who knifed the bill and attacked its sponsor at every opportunity, deserve. It marks definite progress in this legislative field and it offers the American public a great deal of much needed added protection.

# *BOOKS*

## London as a Horrible Example

THE BIG CITY. *By Robert Sinclair. Reynal & Hitchcock, $3.00.*

BOOKS without number have sung the praises, extolled the beauties and described the historical monuments of "dear old London." Visitors without number, partly guided by these books, have fallen under the spell of the city's varied charms, even while (and because) bewildered by its intricacy and magnitude. Mr. Sinclair is not concerned about the lure of London but about the lunacy of Londoners. His theme is the collective ineptitude of that one-fourth of the British population which is huddled in the metropolis and the failure of its communal life.

The "lure" is a causal factor, to be sure; not the appeal of the picturesque and the historic which casts its spell over tourists, but that mysterious force of social gravitation which draws people from less to more populous places and, in the growth of the city by the depopulation of the countryside, exemplifies the dictum that "to him that hath shall be given and from him that hath not shall be taken away even that which he hath." In the last seven years, the north country has lost half a million and London has gained as many. This process has been going on for a long time. It is going on still faster now. And nobody knows either how to stop this concentration of people or how to organize them into an effective community. Their lunacy and incompetence is not a matter of inferiority as individuals, though that is coming, but of confusion in the presence of social problems too big for them to solve.

The first fact about Londoners, then, is that there are no Londoners—if one applies the old test that a Londoner is one whose family has lived in London for three generations. There are only transplanted provincials. This, of course, is only a rough approximation to the truth. But as such it becomes credible when one considers that there are as many

people in the metropolis now as there were in all England three generations ago, that until recently there was a vast emigration of Londoners to the colonies and to America, and that the rate of natural increase is much less in the city than in the more fertile hinterland.

For the most part, Mr. Sinclair's survey is a depressing picture of the confusion and inefficiency of every part of the social structure, presented in a trenchant style comparable to that of Mr. Bernard Shaw when he is in a particularly nasty mood, and supported by copious statistics and ample documentation. Something like 650 specific citations of official records make it impossible to discount his presentation as merely the product of a bilious disposition and a jaundiced eye. He deals with demonstrable facts. It is, of course, not equally demonstrable that he has included all the relevant facts. The impression is that the data have been selected to prick the bubble of complacency and to stab the authorities and the thoughtful citizens broad awake to the need of a radical re-planning of London as a whole—its governmental structure, its taxation and expenditures, its buildings and streets, its business methods, its education, amusements, industries, sanitation and police.

It is impossible to cite more than a few items in the general indictment, and these without the evidence. The London businessman is "the laziest and least effective member of the occupied classes." The British may be a nation of shopkeepers, but they do not know how to keep shops. The hands that control banking, which in turn controls industry, are at once irresponsible, incompetent and uncontrolled. The governing and police authorities, divided among twenty-nine boroughs, are a tangle of conflicting agencies. "Three crimes out of four are never cleared up and the criminal remains free. Four-fifths of stolen property is never recovered. If you want to burgle a London house, the odds are six to one against your arrest." Housing in the slum areas—with from two to ten people living in one room, with lack of light, air and sanitation, and with high rents—remains an unabated scandal. (Here certainly some more favorable facts have been omitted from the record.) Business is timid and stupid. Englishmen, says Sinclair, invented the cinema, the sound film and aniline dyes, but their promotion was left to America and Germany.

In short: "The greatest metropolis of the twentieth century is dirty, poor, unorganized, factious, ignorant, aimless and leaderless. One in three of its wretched inhabitants dies in the poorhouse. Such is the measure of civilization offered to me by my ancient family, which bids me worship cobwebs because they are draped on escutcheons."

This searing and scathing indictment is obviously not the whole story of London. But just as obviously the measure of truth which it contains is equally applicable to other large cities. What about New York? What about Chicago? Would they stand up any better under a similar examination? The specific symptoms discovered in them would be different, but the disease would be the same. It is that people who are individually intelligent are collectively stupid; that those who are generous within the circle of family and friends are selfish in relation to the larger circle; that with the swift increase of transportation and industrialization, cities have happened rather than been planned, and have agglutinated rather than grown, for growth implies an organic integrity that no great city has. The result is that civic energy has been, for the most part, engaged in patching things up rather than in creating a sound structure. One reason for this, of course, is that it is not easy to rebuild a house from the ground up while you are living in it.

W. E. GARRISON.

# Books in Brief

SALEM IN THE EIGHTEENTH CENTURY. *By James Duncan Phillips. Houghton Mifflin Company, $4.00.*

Written in the same vivid and appealing manner as was his earlier *Salem in the Seventeenth Century,* this chronicle gives a comprehensive and trustworthy account of the manifold activities engaged in by the inhabitants of Massachusetts' second commercial city during the stirring days of the eighteenth century. While Mr. Phillips treats thoroughly of the political history of the town, he in no wise neglects its economic and social aspects, and his accounts of the church quarrels of the period and the intellectual and social pursuits of the people form some of his most interesting chapters. The book is full, too, of martial echoes: forays occasioned by the French and Indian wars; assaults against the Salem pirates; and the patriotic privateering of the Revolutionary period. Important especially for its minute attention to the history of one particular town, the book is also to be read and valued by all who have an interest in American beginnings.

THE MEMOIRS OF JULIAN HAWTHORNE. *Edited by his wife, Edith Garrigues Hawthorne. The Macmillan Company, $2.50.*

It would be difficult to find a person better qualified to discourse at length on the men and women responsible for "The Flowering of New England" than Julian Hawthorne, son of Nathaniel Hawthorne and friend and intimate of the Alcotts, the Emersons and the James brothers, William and Henry—to name but a few from a long and illustrious list. The book makes no claim to profundity of thought, but offers instead a rich and varied assortment of delightful anecdotes—of the younger Hawthorne's childhood, school days, Harvard in the sixties, and the many famous men and women whom he knew. The book is a first-hand record of an important period and an important group, written by a person aware of both the historical significance and the human interest inherent in his subject matter.

TO LIVE IS CHRIST. *By Trevor H. Davies. Oxford University Press, $2.00.*

A hackneyed title for an invigorating series of thirty-minute discussions of the religious significance of eleven great books: "Confessions of St. Augustine," "Little Flowers of St. Francis," Dante's "Divine Comedy," "Oliver Cromwell's Letters and Speeches," Bunyan's "Pilgrim's Progress," Wesley's "Journal," Mrs. Kingsley's biography of Charles Kingsley, Tolstoy's "My Confession," Cushing's "Life of Sir William Osler," Reid's "The Great Physician" (Osler), and Albert Schweitzer's "My Life and Thought." Admirable examples of sermons made from such literature. A worthy companion volume to the same author's *Spiritual Voices in Modern Literature.*

# Books Received

*Concord in Jeopardy.* By Doris Leslie. Macmillan, $2.50. Novel about an artist—Concord was his name—whose inner concord passed through much jeopardy before he got himself in tune and his life ended in a trench.

*A Buddhist Bible.* Second edition, revised and enlarged. Edited and published by Dwight Goddard, Thetford, Vt., $3.00. This collection, now enlarged to nearly 700 pages, includes the editor's selection of the most important among the ten thousand writings which constitute the more or less sacred literature of Buddhism. None of them has anything exactly like canonical authority, but some are quite generally received by followers of that religion, others have had wide acceptance by certain sects through cen-

turies, while a few, like the editor's own contribution on following the seventh stage of the "noble path," are modern and private interpretations. The whole, it is said, "is designed to show the unreality of all conceptions of a personal ego."

*Some Aspects of Religious Liberty in the Near East, A Collection of Documents.* Compiled by Helen Clarkson Miller Davis. Harper & Brothers. By diligent research, both at Geneva and in the countries concerned, the well qualified author has assembled the most important documents and extracts from laws governing the guarantee and protection of the religious rights of minorities, especially in Moslem countries. The subject is very intricate, and local prejudice and traditional practices go far toward nullifying rights legally guaranteed. Fifty pages of "comments" preceding the documents give a comprehensive survey of the field. Special students of the subject will find the book invaluable.

*What a University President Has Learned.* By A. Lawrence Lowell. Macmillan, $1.75. The former president of Harvard discusses the problems of university administration and other educational topics, such as academic freedom, with the wisdom of experience and the insight of a superior mind.

*Britain and the Dictators.* By R. W. Seton-Watson. Macmillan, $3.50. (To be reviewed.)

*Philanthropic Foundations and Higher Education.* By Ernest Vincent Hollis. Columbia University Press, $3.50.

*Can We Live Forever?* By Francis Gordon Welsh. Weldon Press, 2666 E. 73rd St., Chicago, $1.00. Yes, says the author, meaning it quite literally and proving it by the cases of several people who went on living when the doctors expected them to die. "If one thinks persistently in terms of joy and youth, he will retain a youthful body." Besides, the one-celled organism and the long-lived sequoia furnish encouraging analogies of an earthly immortality. Man has only to "go into the Silence" to escape the ravages of destructive circumstance.

*The Geography of Reading.* By Louis R. Wilson. American Library Association and University of Chicago Press, $4.00. A highly statistical study of the distribution of libraries and their patronage and support, in correlation with a vast number of economic and cultural factors. It contains 117 statistical tables and 173 graphs and maps. Within the limits of this study, necessarily, a book is a book. The qualitative aspect of reading is not taken into account. But as a quantitative and geographical survey, it leaves nothing to be desired. Its material is of importance to librarians and to public-spirited citizens who wrestle with legislators for more adequate library appropriations.

*The Psychology of a Growing Personality.* By F. M. Gregg. Personality Press, University Place, Lincoln, Neb., $2.50. The author, who is a professor of psychology at the University of Nebraska and author of the "Nebraska Course in Character Education," has written a textbook, at once scientific and practical, presenting the successive stages in the development of body and mind—personality including both—and discussing the inner powers and urges which may produce either conflict and confusion or the harmonious strength of an integrated personality.

*What a Layman Should Believe.* By A. F. Winnington-Ingram, Bishop of London. Longmans, $1.40. (To be reviewed.)

*Abarbanel and the Expulsion of the Jews from Spain.* By Jacob S. Minkin. Behrman's Jewish Book House, New York, $2.50. It began in 1492, when Ferdinand and Isabella, fresh from the conquest of Granada and about to have new roads to glory opened by Columbus, expelled the Jews from Castile and Aragon. The Jews had had a great and honorable place in the history of Spain. A leader among them at the time of the crash was Don Isaac Abarbanel, son of Judah Abarbanel who had been minister of finance to the King of Portugal, and himself for many years in high public office. The story of the enforced exodus of the Jews from Spain is dramatically told in the record of this heroic statesman and scholar. Dr. Minkin has done a splendidly competent piece of work, as he did in his earlier *Herod* and *The Romance of Chassidism.*

*Studies in Humanism.* By J. W. Mackail. Longmans, $4.00. Humanism in its older and nontheological sense has few more persuasive exponents than this eminent British classical scholar. This volume contains richly rewarding essays on such varied themes as the pursuit of poetry, the benefits of studying Greek, Horace, Dante, Erasmus, Shakespeare and Allan Ramsay. They are for leisurely reading in hours when one is in the mood for the unhurried contemplation of beauty and truth.

*A Puritan Church, and Its Relation to Community, State and Nation.* By Oscar Edward Maurer. Yale University Press, $2.00. The pastor of the first church in New Haven delivered the historical addresses which constitute this volume in preparation for the three hundredth anniversary of the settlement of New Haven. Many great names appear; the most familiar, those of Davenport, Taylor, Leonard Bacon and Newman Smythe. Few churches have such a roster. Dr. Maurer makes a genuine contribution to the history and interpretation of Puritanism.

# CORRESPONDENCE

## Help for Rebecca Shelley

EDITOR THE CHRISTIAN CENTURY:

SIR: The repatriation case of Rebecca Shelley is about to be heard before the circuit court of appeals in Cincinnati. It is a case of singular interest to pacifists, feminists and all good liberals. Born of an old Pennsylvania family of Mennonite background, Rebecca Shelley lost her citizenship by marrying a German subject just before the passage of the Cable Act, which, had it had retroactive effect, would have kept her an American. She has been refused readmission to citizenship—if she ever lost it constitutionally—in consequence of her refusal to promise that she will bear arms if called on, as asked in the naturalization questionnaire. She prefers to remain legally liable to deportation to Hitler's Germany rather than to fight her case on technicalities and compromise her pacifist and feminist principles.

The case differs in essential points from those of foreigners seeking admission to American citizenship while refusing to give a blanket promise to bear arms which have been adversely decided—Rosika Schwimmer, Marie Bland, Professor Macintosh and quite recently Abraham Warkentin. The American Civil Liberties Union has published a very interesting analysis of it in its pamphlet "Citizenship for Alien Pacifists."

Neither the Civil Liberties Union nor any other organized body is giving any financial support. In the most difficult and uncertain stages of the case Miss Shelley herself met the expenses necessary to keep it alive. For this final stage the relatively modest sum of two hundred dollars is needed. Now at the eleventh hour we are appealing to individual pacifists and liberals to contribute to carry through the case. The circumstances are favorable in various ways, notably in the attitude of the department of labor, which is ready to recommend Miss Shelley for citizenship. It is hard to believe that the necessary means will not be forthcoming.

87 Roanoke Road, Wellesley, Mass. EMILY GREENE BALCH.

## Reporting the Baptists

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial, "Sideshow at Milwaukee," was read with mixed feelings. It plays directly into Mr. Norris' hands. He is bound to quote it to his advantage. "Even The Christian Century has editorials about me!"

It is true that we do need a religious news service for national religious conventions which will confine itself to the main event and give the "sideshow" only as much attention as it deserves, which is very little. The National Council of Jews and Christians provided such daily newspaper service, by wire and air mail, up until this year, but for some reason it did not cover the Northern Baptist Convention at Milwaukee as it has done so successfully during the past two years. The denominational bodies could make no better investment than to appropriate a small amount of money to revive such a daily news service.

Working on the inside with the reporters at Milwaukee, I know how hard it was for them to give as much space to the Northern Baptist Convention as they did. They had a mass of prepared

material, but little of it was of a headline type. Devotional, missionary, evangelistic material is not especially exciting. Yet the reporters did go out of their way to manufacture headlines in order, as one reporter told me, "to keep the convention on the front page." As far as space was concerned, the convention received many times as much space as the "sideshow." In fact, it was the best local publicity, and the most intelligent reporting, which the convention has received in several years. The local papers, in spite of the high pressure publicity system used by the fundamentalist organization, were, from my point of view, well balanced and fair in their treatment of the two events. To tell the truth, I felt that the Northern Baptist Convention, from a purely news point of view, received far more attention than it deserved.

With the national news systems, the A.P. and the U.P., it is a far different story. Those responsible for picking up news from local papers and sending it out to the nation were extremely irresponsible. Seldom did they make direct contacts, their understanding of what was going on was about nil, and their stories were wholly unfair to a great national assembly. It is true that these A.P. and U.P. reporters distorted the news, emphasized the sensational, and overplayed the "sideshow."

Clifton Springs, N. Y. STANLEY I. STUBER.

## A Warning to Secretaries

EDITOR THE CHRISTIAN CENTURY:

SIR: As an old line Congregationalist, may I say how greatly I have been interested in Dr. Herring's so-called "Defense of Roger Babson"? If the title was intended as humorous it was certainly well chosen; for who is Dr. Herring to "defend" our militant moderator? If intended as camouflage, again it was well chosen, for the whole article uses the keen weapon of ridicule in a more or less good-natured way. But perhaps Roger Babson will not be materially injured by this clever knifing under the fifth rib, especially if he knows that the rank and file of Congregationalism recognizes the worth of his investigations and suggestions, and says in joyful chorus, "More power to him!" If the dignity of "287" has been offended by the entrance of an efficiency expert it is "just too bad"; but if big business listens attentively to Mr. Babson's findings, why in the name of common sense should not secretaries interested in advancing the work of the kingdom do the same?

Elgin, Ill. IDA REED-SMITH.

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EDITOR THE CHRISTIAN CENTURY:

SIR: Hubert Herring's article defending Mr. Babson aroused a smile. If there is such a thing as damning with faint praise, Mr. Herring did it in that article. But what could one expect from Mr. Herring? He is the inheritor of a political technique which has landed him in a secretaryship, as many another secretary today in Congregationalism is a part of the dynasty of secretaries that is slowly being built up in our denomination. Denominational administration is fast becoming a close corporation, secretaries' children increasingly occupy denominational jobs.

Would one expect from Mr. Herring an unbiased judgment on other secretaries? Hardly. These secretaries "must hang together or hang separately." And they hang together, outwardly at least.

One effect of Roger Babson's attack on "287 Fourth Avenue" has been a mutual back-scratching and a mutual defense on the part of some of the secretaries. The informed are not misled by it. Nor is the picture quite so rosy or immaculate as Mr. Herring paints it. Roger Babson has the facts. Pity is that he is not as good a politician as he is a statistician. But facts are facts, no matter how clumsily they may be handled nor how piously they may be covered up by pleasant and perfumed phraseology.

Winchester, Mass. HOWARD J. CHIDLEY.

## Were St. Paul Churches Duped?

EDITOR THE CHRISTIAN CENTURY:

SIR: Your correspondent from the Twin Cities in the issue of June 8 failed to present the whole picture of the St. Paul city election which elected a "reform" mayor. There is considerable doubt among many as to how truly "reform" Mr. Fallon is. Labor insisted that the Ministers' Council was being used by the forces of reaction, in seeking to make their questionnaire *the* issue in the campaign—labor insisting there were other more important issues, such as housing, and taxes vs. bonds for relief. Labor in general has also looked upon Gus Barfuss, whose reappointment as commissioner of public safety was requested by the ministers on the ground that he had cleaned up the city, as anti-labor. Labor insisted that even if Mr. Barfuss were not reappointed, the same police chief would continue in office, as required by law, and that it was he who had cleaned up the city.

The election is a very good (or bad) example of the way in which support is given to the oft-repeated charge of labor that the churches are against them. To say the least, the churches were unwise in allowing themselves to be aligned against labor. Let's not add any fuel to the fires of labor's more or less dormant anti-church tendencies.

Methodist Church, WINSLOW N. WILSON.
Kellogg, Minn.

## What to Do While Waiting

EDITOR THE CHRISTIAN CENTURY:

SIR: There is a better occupation "While the Church Waits" than those you suggest. The church might spend its time cleaning its own house from the economic injustices it is guilty of. In many ways the business ethics of the church are worse than the business ethics of business. Wage scales within most denominations are lower than wages in industry. One-tenth of the Baptist ministers in Michigan receive house and five dollars per week, or less. More than half receive twenty dollars per week, or less. Industry pays on pay day; one-half our pastors' salaries are in arrears. Many churches force their pastors out by cheating them out of their salaries. There is no provision made in our denomination for unemployment. Our old age provisions are such that only better paid pastors can pay the new premiums. There is no conscience among our pastors regarding the injustices suffered by their less fortunate brothers; our appeals do not register.

And some other denominations are worse than ours.

Let the church spend its waiting time cleaning its own house.

Eaton Rapids, Mich. E. A. KELFORD.

## The Baptists at Atlanta

EDITOR THE CHRISTIAN CENTURY:

SIR: "There will not be any trouble 'if those who come to the meeting in Atlanta will only accept what they find in the way of race relations.'" (See The Christian Century, June 15, page 758.) That is just the trouble! Some of us white Baptists have had our consciences deeply stirred by what we found in the way of race relations whenever we visited the south, but for the sake of peace, and because we couldn't do anything about it, we just grinned and bore it. When we attended the Southern Baptist Convention in Richmond and learned to our dismay that the Negro Baptists of Richmond had requested permission to have a delegation of their number attend the convention, and after being informed by the authorities of the convention that a section of the hall would be set aside for them, the Negro brethren refused to be thus segregated and hence had to stay away from the meetings of Christ's disciples—well, what could we do about it? After all, the Negro Baptists had no legal rights to any place in the convention hall, for they do not belong to the convention.

Yet I was talking with an Episcopalian of Richmond, who told me that a short while ago the Episcopalians of Virginia had held a state convention in Richmond, and not only were Negro delegates admitted without discrimination to all parts of their convention hall, but even in the serving of meals Negro delegates sat with white delegates without any segregation. What is the matter with Baptists, seeing that we believe that we interpret the teachings of Christ, not only with regard to baptism but with regard to Christian freedom, democracy and brotherhood a little more faithfully than other denominations?

Chicago. HENRY HUIZINGA.

# NEWS *of the* CHRISTIAN WORLD

## No Babson Row At Beloit Meet

**Congregationalists Avoid Conflict But See New Functions Developing for Moderator as "People's Advocate"**

*(Special Correspondence)*

BELOIT, WIS., June 18.—A Congregational-Christian biennial assembly has come to be a big tent with a surrounding group of exciting sideshows. The sideshows were once unofficial rump conventions held in odd corners after ten o'clock at night by delegates whose interests were not satisfied by the official program. Occasionally a sideshow would become excited enough to expand and take over the big tent. The circus then became complete. Of recent years, however, the sideshows have been made legitimate. Two and a half hours every morning are given over to them and if they develop anything of importance they are allowed to come before the general council at the end of the general session. The Beloit campus with its many buildings has afforded just the sort of accommodations needed for such a meeting, where the sectional "seminars" have become the main event.

*Lack of Growth Disturbs*

The great issues of Beloit were set at Mount Holyoke in 1936 when Secretary Burton called attention to the fact that the growth of the Congregational-Christian group was not keeping pace with the growth of the population nor with the other denominations. The fact of failure to grow is undeniably disturbing. The reasons for the failure have been everybody's guess. Concerning it every man from Moderator Roger Babson down has aired his pet prejudice and advocated his pet hobby. Some have advocated smaller ideas and larger families. Some have blamed the general staff of secretaries, and some have had the sense to see that this group of churches is suffering from all the maladies of upper class society and must accept the inevitable disadvantages of a small group in a highly mobile society.

There has grown up at last a general conviction that all too long the Congregational-Christian churches have assumed that there was an inexhaustible vitality in the churches which supply the supporting base of the great foreign and homeland societies. That is now known to be an illusion. From now on a part of Congregational statesmanship must deal with an adequate program directed toward revitalizing of the churches which supply the base from which the great extension societies operate.

*New Functions for Moderator*

A second conviction which is widespread here at Beloit is that the moderatorship has taken on a new significance. With all the novel suggestions which have come from the present moderator—and they have been many, and some of them immoderate—if you talk with the average delegate he will say that with the tendency toward centralization in the Congregational-Christian church, with most of the secretaries elected for life, the moderator if he performs his task will become not an inspiring rubber stamp but a short term "people's advocate." He becomes one of the safeguards of a historic democratic freedom. From every side the demand for a more brotherly salary scale for the clergy is heard. Without any question the present salary scale is unbrotherly and indefensible and some better plan must be devised. No easy solution of the problem will be found, but some solution is necessary.

The much heralded "row" between Moderator Babson and "287" has not materialized. The reasons seem to be a general baptism of good sense which descended on all delegates when the hours for assembling arrived.

*New Officers Elected*

The causes which are holding the center of interest among the delegates here are those which have to do with the practical expression of Christianity. The service of worship seems to have a new interest for all the delegates but the seminar dealing with social action has crowded the large Presbyterian Church at 10 o'clock every morning and again filled the college chapel at 1:30 in the afternoon. Every matter brought before the gathering is defended or opposed according to its relation to social action.

Prof. Dwight Bradley of Andover-Newton Theological Seminary was elected the new director of the Council for Social Action. He holds a co-directorship with Hubert Herring, who will deal with matters of church and state with an office and research staff at Washington. Dr. Douglas Horton of Hyde Park United Church, Chicago, becomes the successor to Secretary Burton. One of the happiest and most appropriate choices was the election of Dr. Oscar E. Maurer of the Center Church, New Haven, as moderator. Dr. Maurer has been a vigorous advocate of all the causes dear to the heart of the Congregational-Christian churches, and he will give great leadership in a great succession of moderators.

A. E. HOLT.

### Scranton Minister Succeeds Late Dr. F. B. Fisher

Dr. Henry Hitt Crane, pastor of the Elm Park Methodist Church of Scranton, Pa., has been appointed minister of the Central Methodist Church, Detroit. This is the pulpit left vacant by the untimely death of Dr. Frederick B. Fisher, a former bishop of the Methodist Church.

### Iowa Pastor Joins Wheaton Theological Faculty

Dr. J. J. Hoffman, pastor of the Methodist Church of Clinton, Iowa, has resigned to accept appointment to the faculty of the John Dickey, Jr., Memorial Theological Seminary, which is being organized in connection with Wheaton College, conservative institution located in a Chicago suburb. Dr. Hoffmann will be professor of Old and New Testament interpretation, pastoral theology and Hebrew.

## Summer Outdoor Preaching Opens

**Church Federation Invades Madison Square—War Veterans Organized by Religious Divisions**

*(Correspondence from New York)*

NEW YORK, June 19.—The fifth annual series of open-air meetings in Madison Square Park under the auspices of the Greater New York Federation of Churches has begun. Arthur Y. Beatie, Robert W. Searle, Ambrose Hering, executive secretary of the Lutheran Welfare Council, Charles B. Ackley, rector of St. Mary's Protestant Episcopal Church, John Sutherland Bonnell, Norman Vincent Peale, Millard L. Robinson, general secretary of the New York Bible Society, and Samuel Trexler, president of the Clergy Association, are among those who have spoken or will speak. The meetings are held daily at the noon hour. It has been the aim of the leaders to develop a new type of open-air meeting in which there is a united effort on the part of the city's churches to present essential Christian truth. Special emphasis is laid on the fact that this truth transforms life and enables a man to face every experience of life as a conqueror. The gratifying response in Madison Square has encouraged the development of plans for extending this service to other sections of the city.

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### Council Asks Study of World Organization

The Federal Council of Churches executive committee has called upon the churches to give serious study to the problem of world order. It recommends specifically that America cooperate in building an orderly organized world community based on the surrender by each nation of its right to be sole judge of its conduct, reduction of armaments, an international police force. "The league, despite its failures, must not be abandoned." To make the league more effective the council proposes "complete and final separation of the covenant of the league from the Treaty of Versailles, more adequate machinery for peaceful change and economic justice and a more effective agency for reduction of armaments." It advocates also cooperation with other nations to remove the economic causes of war and a national defense policy limited to "defense of our soil in accordance with our obligations under the Kellogg-Briand pact." The council likewise protests against "the barbaric practices of bombing civilian populations," admitting at the same time that there will be "outrages against God and humanity as long as there is war."

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### Manufacturers Offer Their Side

The National Association of Manufacturers has written ministers here offering them a series of booklets entitled "You and Industry" as a "source where authentic information about industrial subjects may

be had" in connection with "your daily contacts with widely discussed economic questions." The particular pamphlet offered, "At School—Not at Work," explains why the national association opposes both child labor and the pending amendment to give Congress power to prohibit it and quotes approvingly Cardinal O'Connell, Archbishop Glennon, Nicholas Murray Butler and Alfred E. Smith.

* * *

**Echoes of Commencement Honors and Speeches**

Joseph Richard Sizoo, pastor of the Collegiate Church of St. Nicholas, "with which Columbia has had friendly association for more than a century and a half; teaching as did St. Thomas Aquinas, that as there can be no building without an architect, so there can be no world without a creator," received a degree of doctor of divinity and the citation quoted from President Butler at Columbia. At New York University, George Hugh Smith, for the last twenty-five years minister of Hitchcock Memorial Church in Scarsdale, N. Y., received the same degree.

New rabbis were told not to court fame at the commencement exercises at the Jewish Theological Seminary. Rabbi Samuel Fredman of Congregation Beth El, Philadelphia, told them rather to dedicate themselves to their community and "remain for a long time at one post," shunning the allurements of personal fame. He told them they should determine the religious policies of their congregations, not "ambitious laymen" who attempt to "arrogate unto themselves certain prerogatives which belong to the rabbi."

* * *

**Civil Liberties Union Defends Ford**

Proving its claim to defend free speech whether the person denied it be conservative or radical the American Civil Liberties Union has asked the National Labor Relations Board to clarify its order to the Ford Motor Company to desist "from circulating, distributing or otherwise disseminating among its employees statements or propaganda disparaging or criticizing labor organizations." The union, while believing that sufficient evidences of illegal interference justified the finding that the company is guilty of unfair labor practices, believes that the language of the board's order would prohibit the employer from an expression of his opinions. "We oppose," says the union's memorandum, "prior restraints upon the expression of the opinions of anybody." Only employers' statements that are coercive, such as a threat of discharge, should be prohibited.

* * *

**Organize Veterans on Religious Basis**

Catholic War Veterans, incorporated three years ago, have held their first national convention with a military ball attended by 4,000 in the 165th Infantry armory. In imitation of this organization which figured so actively in the Hague riots in New Jersey, Protestant veterans of wars of the United States are incorporating there "to combat the various 'isms' including fascism and nazism." The American Legion in the county is threatening to make an inquiry into the Protestant War Veterans on the suspicion that it is really nazi!

BRADFORD YOUNG.

# St. Louis Pastors Named Bishop

**Dr. Holt and Dr. Black Elected to Office —Church Federation Leader Dies —Churches Merge**

*(Correspondence from St. Louis)*

ST. LOUIS, June 14.—Two of the outstanding pastors of St. Louis have recently been elevated to the office of bishop by their denominations. Dr. Ivan Lee Holt, who for 20 years has been pastor of St. John's Methodist Church, South, has left the city to take up his residence at Dallas, Tex., where he will be bishop of the North Texas area of the Southern Methodist Church.

Dr. Karl Morgan Block, for the past 12 years pastor of the Episcopal Church of St. Michael and St. George, has been elected bishop coadjutor for the Episcopal diocese of California. The absence of these church leaders will be keenly felt in St. Louis where their ministry has brought them both national as well as wide local attention and influence.

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**Arthur H. Armstrong, Federation Leader, Dies**

Dr. Arthur H. Armstrong, former executive secretary of the Metropolitan Church Federation, succumbed from a paralytic stroke June 6 at his suburban Vinita Park home. Eighteen months ago, he resigned his position with the federation to become secretary emeritus, after having served as secretary since 1919. Funeral services were held in Pilgrim Congregational Church with Dr. Truman B. Douglas, Dr. John W. MacIvor, Dr. George A. Campbell and Dr. William Crowe conducting the rites and paying high tribute to his life, which was marked with a deep passion for bringing the Protestant church forces of this city into closer unity.

Foremost among the many achievements of Dr. Armstrong's long service as head of the church federation was his influence in securing for this organization the gift of the George Warren Brown Memorial offices of the federation, which cover the major portion of the fourth floor of the large downtown Y.M.C.A. building.

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**George A. Campbell Prescribes For Successful Ministry**

Dr. George A. Campbell, who recently resigned as pastor of the Union Avenue Christian Church, after an unusual pastorate of 20 years' length, on leaving the active ministry, announced publicly some of the rules he has followed and found effective for a successful ministry. Among these rules are the following: "Keep ever before the church that Christ is its primary builder. Discourage too much human strain, effort and anxiety for results. . . . Put responsibility upon as many members as possible. Keep all in a good humor. . . . But do not let the laugh be at any one's expense. In misunderstandings, take the blame upon yourself. . . . Balance the budget. Keep the church growing. Let everyone understand the pulpit is to be free. Let no theological, economic or social caste give it direct or indirect orders. Make the church all inclusive, for rich or poor, saint or sinner, conservative or radical. . . . Put the young people forward; they are the church of tomorrow. . . . Encourage the members to be a reading church."

* * *

**Two Church Mergers**

Two church mergers have been completed within the last few months. The Unitarian Church of the Messiah and the Church of the Unity have pooled their resources to form one strong Unitarian congregation in this city. Eden Methodist Church, which has served the North side for 89 years, has been closed and has merged with the Salem Methodist Church on Kingshighway under the leadership of Rev. Miles H. Stotts and District Superintendent Fred M. Bailey.

* * *

**And So Forth**

A strong effort will be made to bring the "Uniting Conference" of the new Methodist Church in America to this city. A large committee of laymen of the Methodist Episcopal and the Southern Methodist Churches here has been called together by Dr. Fred M. Bailey and Dr. C. Q. Smith, leaders of the two branches of Methodism.


**BACK TO RELIGION!**

is the theme of the six sermons in the JULY issue of the

**Christian Century Pulpit**

*Sermons by—*

ALBERT EDWARD DAY
*First Methodist Church, Pasadena, Cal.*
'The Cult of the Now'

ALFRED W. HURST
*Pilgrim Congregational Church, Chattanooga, Tenn.*
'For Country and for God'

CHARLES H. HEIMSATH
*First Baptist Church, Evanston, Ill.*
'City Man Finds God'

CLIFFORD A. NELSON
*Gloria Dei Lutheran Church, St. Paul, Minn.*
'A Religion of Make-Believe'

EDGAR A. LOWTHER
*First Congregational Methodist Temple, San Francisco, Cal.*
'The Sanctuary in American Life'

LYNN HAROLD HOUGH
*Professor and Dean, Drew University*
'That One Face'

Pastoral Prayer—
HARRY EMERSON FOSDICK
*Riverside Church, New York*

Problem Article—
CARL KNUDSEN
*Church of the Pilgrimage, Plymouth, Mass.*
'The Local Church in Social Action'

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It is felt that since this city marks the dividing line between the territories of the two larger groups of Methodists, it is the logical place for such a conference to be held.

Rev. Ralph D. Evans of Butler, Mo., has assumed the pastorate of Kirkwood Presbyterian Church, succeeding Dr. Henry Little, Jr., who was called to the pulpit of Tyler Place Church in St. Louis. Dr. Leigh O. Wright, for eight years pastor of Giddings Presbyterian, has accepted the call of First Church, Kansas City.

BEN MORRIS RIDPATH.

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Willett, Clark


# Chicago Loses Civic Leader

**S. J. Duncan-Clark, Newspaper Editor, Had Devoted Life to Good Causes —Bishop Stewart Stricken**

*(Correspondence from Chicago)*

CHICAGO, June 20.—Probably no Chicago citizen was more widely known among workers for good causes than S. J. Duncan-Clark. Yet he was a singularly self-effacing and modest man. On Sunday, June 12, while on a visit to Toronto, he was stricken. Following an emergency operation he died. Beginning his professional career as a Disciples minister in important pulpits he came to feel that his largest service could be rendered as a newspaper man. He started as a cub reporter in 1905 for the *Louisville Herald* and steadily worked up until he became managing editor in 1913. In that year he left to become chief editorial writer for the *Chicago Evening Post,* and when that paper was absorbed by the *Chicago Daily News* in 1931, he joined the editorial staff of the *News.* He was much in demand for public addresses and was a powerful orator; he was a former president of the City Club of Chicago, and was on the boards of many other organizations, particularly those which had to do with the welfare of youth and with civic betterment. But his great contribution was through his editorials and articles in which clarity of expression and literary charm were combined with a passion for truth, justice and good will.

* * *

### Bishop Stewart Suffers Heart Attack

Bishop George Craig Stewart, of the Episcopal diocese of Chicago, is confined in a Sault Sainte Marie hospital as a result of a heart attack suffered while visiting that Michigan city. Word comes that Bishop Stewart is making satisfactory progress toward recovery, but all of his engagements have been cancelled. Bishop Paul Jones, who is now a professor at Antioch college, was called in to take Bishop Stewart's place at an ordination service in St. Luke's procathedral, Evanston. Shortly before leaving Chicago on the trip during which he fell ill, Bishop Stewart, who had just returned from Europe, where he was a delegate to the Utrecht conference which organized the first World Council of Churches, strongly urged upon a gathering of national Episcopal leaders the necessity of "Christian unity at all costs, at any risk." "Ultimate visible unity will come," Bishop Stewart asserted, "and we must be ready not only for it, but to help bring it about."

* * *

### Compton to Direct Survey of American Intolerance

Prof. Arthur H. Compton, noted physicist and Protestant co-chairman of the National Conference of Jews and Christians, has been authorized by the conference to direct a four-year nation-wide survey of the influence of college education on the religious and racial tolerance of American students. The aid of colleges throughout the country will be enlisted; departments of social science and religious education will be asked to conduct the survey. The reason for the survey, according to a statement by Dr. Everett Clinchy, executive director of the National Conference, is the "increase of racial and religious tensions throughout the world which have their repercussions in this country." Dr. Clinchy further expressed the opinion that "in this country, anti-Catholic, anti-Protestant, anti-Negro and anti-democratic movements have been largely directed by foreign propagandists or by demagogues, fanatics or racketeers. They are not spontaneous mass movements."

* * *

### Pastors' Institutes to Mark Summer

The pastors' conference to be conducted by Garrett Biblical Institute, Evanston, will be held during the week beginning July 18; Presbyterian Theological Seminary will hold its conference during the following week, July 25-29; the institute conducted jointly by the Divinity School, the Chicago Theological Seminary, and the Disciples Divinity House at the University of Chicago, will occupy the following two weeks, Aug. 1-14. Dr. Frederick W. Norwood, of England, will preach and lecture during the second week of the last named institute. These conferences and institutes, covering a period of almost an entire month, will undoubtedly bring a great number of preachers to Chicago from all parts of the country.

* * *

### And So Forth

Fifty-six cadets who graduated this season from the Salvation Army Training College, were recently commissioned at the annual exercises of that institution.

The summer-long season of the historic Des Plaines camp meeting is now under way. A great variety of events occur from week to week. Recently a group of representative young men and women from Methodist churches of Chicago met under the leadership of Rev. M. D. Bayly, of Oak Park, to discuss youth activities.

Rev. Arthur Rogers, rector-emeritus of St. Mark's Episcopal church, Evanston, died June 11, in Evanston, at the age of 74. The funeral service was conducted by the present rector, Rev. Harold L. Bowen, in St. Mark's church.

It has been suggested that the new Negro Federal housing project on South Parkway be named in honor of Miss Mary McDowell, for many years head resident of the University of Chicago settlement. Leading social workers, educators and representatives of civic organizations are sponsoring the proposal.

CHARLES T. HOLMAN.

### Tennessee Educator Takes Nebraska Post

The chancellorship of Nebraska Wesleyan University, vacant since the resignation of Dr. E. Guy Cutshall, has been filled by the election of Dr. Harry L. Upperman of Baxter Seminary, Baxter, Tenn. Chancellor Upperman plans an aggressive campaign to build up the school's endowment.

### Professor Bennett Succeeds Dr. John Wright Buckham

Dr. John C. Bennett of the Auburn Theological Seminary has been called to the chair of philosophy of religion and Christian theology at the Pacific School of Religion, Berkeley, Calif. Dr. Bennett has been at Auburn for six years. At Berkeley he will succeed Dr. John Wright Buckham, who becomes professor emeritus.

# Denies Plan for War Conscription

**British Prime Minister Asserts No Scheme for Universal Mobilization Has Been Worked Out**

*(Correspondence from England)*

LONDON, June 10.—Last week Sir Thomas Inskip seemed to say that plans were already in being for a complete scheme of conscription and this would be at once applied in time of war, but not before. Every man, that is to say, would be allotted his place. The prime minister hastened to explain that Sir Thomas had been misunderstood, and that if he had had more time to consider his answer, he might have expressed himself differently. In any case the government has no such general scheme; they have had since 1922 a scheme for compulsory military service in the event of a major war, but "no such scheme," he said, "has been worked out for the application of compulsion to industrial or other non-military service, though from time to time consideration has been given to the question how to make the most efficient use of the nation's man-power in wartime." Any plans would be submitted first to Parliament. With this we must be content. What precisely is meant by "consideration has been given" we can only speculate.

* * *

**International Freethinkers To Meet in London**

There has been much agitation roused by the proposal to hold the quinquennial congress of Freethinkers in London. Fifty years ago such a congress was held here; but much has happened since the days of Bradlaugh, and there are, if I may judge by my mail, many serious people who think this congress should be stopped. A "Christian Defense Movement" exists to present the case for government action against this assembly. They say that it will be a communist assembly, and in support of this they show that one of the societies represented is the International Union of Proletarian Freethinkers. Sir Samuel Hoare, the home secretary, answered last week the appeal from 70 members of Parliament and the Christian Defense Movement. He himself strongly deplores the holding here of such a congress. But he says that in this country it is not within the power of the home secretary to grant or withhold permission for the holding of such a meeting. There is nothing contrary to our law in the assembly of a body of atheists and freethinkers. He spoke of our long and cherished tradition of liberty and toleration, and said that at this time more than ever this must be maintained. He did not think that this conference was meant to serve communist ends.

* * *

**International Charges and Countercharges**

There is deep indignation at the news from Canton and from Spain. It is indignation blended with a sense of futility. The British government has reminded the Japanese government of the humanitarian principles; that government has replied that its unshakable policy cannot be changed! Nor is the plan to send an international commission to Spain welcome in Burgos, Rome and Berlin. The government has been in close touch with Paris and the Vatican; but no change is made. Germany openly sneers at Britain which "with sweat running from her forehead from her exertions in building the most modern special bombers, has still found time to protest, in well chosen words, to Burgos and Tokyo."

There the matter cannot be left indefinitely. The specific German countercharges are denied in the British white-paper of June, 1937. But the possibility of making any changes in the methods of waging war by persuasion is receding. "The idea," said Mr. Churchill, "that dictators can be appeased by kind words and minor concessions is doomed to disappointment." This, I am afraid, is becoming the mood of the average man, and it is not a mood which gives promise of relief from our fears of war. In the *Spectator* there is a serious appeal to Britain even now to make it known that her diplomatic, financial and political influence can never be used on the side of those who are "not merely aggressors, but little short of wanton murderers."

* * *

**'Doctrine, Deaconesses, Diocesans'**

Under this heading the *Times* deals with the proceedings of the houses of convocation last week. The report of the commission on doctrine was before the House of Bishops in Canterbury convocation. They commended it to the serious study of the church "in that spirit of open-minded devotion to truth and readiness to learn from every tradition of Christian thought which is characteristic of the report itself." At the some time the bishops affirmed that they did not contemplate any change in the standards of the church, the doctrine of which is set forth in the creeds, the prayerbook and the articles. Eight thousand clergy, alarmed at the report, have begged the bishops to clarify their position.

In the lower house the Dean of St. Paul's suggested that the time had come for a revision of the articles; his motion was rejected, more apparently from distrust of our ability to do the task than from any satisfaction with the articles as they stand.

The method of selecting bishops was the subject of some resolutions brought forward by an advisory committee. The chief recommendation that an "advisory committee on episcopal appointments" should be consulted by the archbishop, before he suggested a name to the prime minister, was rejected. Dr. Lang spoke very critically of


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the proposal; he thought that it would not help the archbishop.

Suggestions were also made for the better ordering of deaconesses in the church. Certain minor changes were sanctioned, but the house was clearly as opposed as ever to any changes which might seem an approximation to the opening of the priesthood to women.

* * *

### Middleton Murry on Christian Pacifism

At the King's Weigh House Mr. Middleton Murry said that "Christianity and pacifism have met after a long struggle. . . . The Christian pacifist knows not yet what he is to be, nor what he must endure." After a historical survey he added that it was through his realization of the new unity that was being forced upon mankind, of which the new unity of Europe is but a part, that he became a pacifist. The choice before the world he stated in these words: "The strength of what we know as Hitlerism is that it is an open avowal of the real religion by which the lives of men in all other European countries are governed." "Ultimately humanity will demand to be a community at some level or other, either that of the herd or that of a Christian society. . . . Either we shall be dragooned into a community like bees in a totalitarian hive, or we shall arrive at the conception and reality of a true Christian society. . . . Christian pacifism is only one aspect of that spiritual resolution."

* * *

### And So Forth

The Lord Great Chamberlain has given his sanction for the Woolsack of the House of Lords to be stuffed with a blend of British Dominion and English, Scottish and Welsh wool in place of horsehair. It came as a shock to learn that this ancient symbol, designed to show what wool meant to this nation, was stuffed with horsehair!

Dr. Freud has arrived in London, where he has many friends. He studied here 60 years ago.

EDWARD SHILLITO.

### Staff Correspondent Given Honorary Degree

At its recent commencement, Temple University conferred a doctorate of divinity on the Rev. Charles Daniel Brodhead, minister of the First Methodist Church of Media, a Philadelphia suburb. Dr. Brodhead is staff correspondent of The Christian Century for the Philadelphia area.

### Notable Changes in Nebraska Pulpits

Dr. Paul Johnson, for 17 years pastor of Westminster Presbyterian Church, Omaha, has accepted the pastorate of the Third Presbyterian Church, Rochester, N. Y. Rev. John C. White, for 11 years secretary of the Nebraska Council of Churches, accompanied Dr. Johnson to Rochester as assistant. Dr. M. V. Oggel has resigned the Presbyterian pulpit in Crawfordsville, Ind., to accept the vacant Omaha pastorate. Dr. Frank Bready, of the First Methodist Church, Omaha, and Dr. A. A. Brooks of Cedar Rapids, Iowa, recently exchanged pulpits. Dr. W. A. Tyler has resigned the Congregational state secretaryship for Nebraska to accept the pastorate of the Congregational church of Ogden, Utah.

# Church Union in South America

## Three Developments Indicate Progress of Evangelicals Toward Confederation—Anti-Nazi Sentiment Grows

*(Correspondence from South America)*

BUENOS AIRES, June 8.—Encouraging progress is being registered in favor of closer cooperation among the evangelical forces of the River Plate republics. While the roots of this reach back for some years, recent developments indicate that currents are deep-flowing. In the first place one notes an increasing solidarity among the evangelical youth. An "Evangelical Youth Congress," held in Rosario, Argentina, last October, was headed by strong delegations from leading centers of these republics. The program of the congress revealed leadership among these youth and resolutions declared their allegiance not only to the church and its place in deepening the spiritual life, but also adopted important resolutions in the field of social action. These young people edit and publish two strong periodicals in this district and share in a radio preaching broadcast twice weekly.

A second development is the organization as a cooperative of a "Health Benefit Society." This has been in operation in Montevideo for some years and was extended to Buenos Aires, where a society was organized on March 25 of this year.

* * *

### Look Toward Formation of Church Confederation

Finally there is the move to organize a "Confederation of Evangelical Churches" in the River Plate region. This took form at a gathering called by the local committee on cooperation on April 20 in Buenos Aires. Forty-five pastors and laymen in attendance represented 16 church bodies and organizations. Of these 22 are national; 18 are missionaries of North American or British boards; and five are ministers to non-Spanish-speaking groups in Argentina. It was perhaps the most representative group that ever met in Buenos Aires to discuss means of a closer cooperation. A resolution was approved forming a committee of nine to draw up plans which shall become the basis for such a confederation.

* * *

### Name Delegates to Madras Conference

Five delegates have been appointed by the International Missionary Council to represent the River Plate republics (Argentina, Paraguay and Uruguay) at the Madras Conference in December. They are Rev. Paul Penzotti, secretary of the American Bible Society; Dr. B. Foster Stockwell, president of the Union Theological Seminary; Rev. E. C. Balloch, pastor of the Central Methodist Church of Buenos Aires; Miss Jorgelina Lozada White, secretary of the employment bureau of the Y.W.C.A. and pastor of a Disciples congregation in Buenos Aires; and Rev. H. F. Schmitt, pastor of the Evangelical Union Church in Necochea, Argentina. These are strong delegates in their respective fields and represent varied phases of activity of the evangelical movement in this region of South America. Three are national and two of them, Mr. Penzotti and Mr. Balloch, have had experiences of service in three or more of the South American republics.

* * *

### Campaign Against Nazism Gains Strength

For some years nazi propaganda has been carried on openly in South American countries. German schools, clubs and cultural societies as well as German ships have displayed the swastika flag, and active propaganda has been effected through dailies and pamphlets. Until recently this propaganda has escaped opposition on the part of conservative governments, but increasingly it has been looked upon as dangerous and the opposition has now become aggressive. On May 18, the outstanding Socialist representative, Dr. Dickmann, in a speech before the Argentine congress, affirmed that there exists a general plan to create a "minorities problem" in all South American nations. Nazi propaganda is more dangerous than fascism, as Italians generally merge their personalities into that of the countries where they establish themselves and thus become good citizens, while Germans remain aloof and provide excellent soil for sowing exotic ideas. Thus in Argentina the same situation is arising as has prevailed in Brazil and which has been the cause of energetic government intervention.

Dr. Dickmann also declared that "employees of all German firms established in Argentina were forced to contribute a portion of their salaries, ranging from 15 to 20 per cent, to the Labor Front, an organization that has collected fully two million pesos in that manner."

* * *

### Chaco Peace Conference Seeks Final Settlement

A supreme effort is being made by the Chaco Peace Conference to reach a final settlement of the century-old dispute between Bolivia and Paraguay over the possession of the Chaco. The terms of the peace protocol, which brought the war to a close in 1935, stipulated the procedure for reaching a permanent treaty. Nevertheless, the story of the peace conference since that time has been one of a long series of failures. Although the negotiations have been conducted in strict secrecy the general feeling of pessimism has prevailed, and at a meeting of the conference held in Buenos Aires on May 16, is was definitely decided to invite the foreign ministers of Paraguay and Bolivia to Buenos Aires to intervene in a final effort, believing the personal contact of these foreign ministers will render it possible to attain a definite peace agreement. Should this attempt prove unsuccessful the conference will deem its task to have failed, in which case the next step would be to submit the matter to arbitration by the World Court at the Hague.

* * *

### Dr. Howard in Buenos Aires

Dr. George P. Howard arrived in Buenos Aires on May 16 and will be lecturing in this section of South America for the next two and a half months. He will go first to Rosario and later to Concordia, Montevideo, and perhaps to Asunción, Paraguay, before returning to Buenos Aires for a series of lectures here in the latter part of July.

J. DEXTER MONTGOMERY.

# Dodd Fears for Democracy's Fate

**Former Ambassador Discusses America's Responsibility in World Crisis —Fight Gambling Evil**

*(Correspondence from New England)*

BOSTON, June 15.—In Symphony Hall, where George Adam Smith and other spokesmen for the Allies set forth "the moral aims of the war," and where, in a historic debate, President A. Lawrence Lowell and Senator Henry Cabot Lodge met on the issue of America's entrance into the league, on June 12 Prof. Arthur N. Holcombe and Dr. William E. Dodd, former ambassador to Germany, denounced our failure to take that step as "a tragedy."

Dr. Dodd's historical argument, quietly delivered, was the more significant because it did not bring to its expected climax the almost hysterical appeals and resolutions for action against aggressor nations which had preceded. America alone, he declared, can save democracy. Washington, though seeing the necessity of "diffusing the streams of commerce," consented to a moderate tariff to pay the debt left by the war of the Revolution. Again and again, a minority, against the popular will, has forced the increase of protective duties, until 1,000 American economists and 60 nations protested against the Smoot-Hawley tariff. "Retaliating restrictions have stifled international commerce, and impoverished nations are being driven toward war."

* * *

**Fight on Gambling Evil**

A minority has legalized race-track gambling in our states. Attempts to repeal seem blocked—in Rhode Island by the failure of the legislature to submit the question, in Massachusetts by an amended bill giving option to counties. The New England Anti-Gambling Association is taking steps to secure the 5,000 additional names to place the proposition submitted under the initiative upon the ballot.

Will the churches let vacation prevent victory? The Rhode Island committee turns to education and does not propose to be caught napping if the governor submits the issue at the last moment. The hopeful sign is that public indignation against conditions grows. New Haven police are making a drive against gambling. In Somerville, Mass., beano, permitted in school buildings, draws crowds, said to come from as far away as Maine. Parked autos line the streets for blocks till midnight, disturbing sleep and increasing fire hazard. A petition from indignant citizens has forced a complacent board of aldermen to face the issue, and the end is not yet.

* * *

**Stress Importance of Rural Church**

The rural church conference at Keene, reported last month, before adjourning resolved "that the time has come to affirm our conviction that only a united rural church can create a Christian rural life." The executive board was directed to arrange for the discussion of the proposition at the Ocean Park Conference in 1939.

A speaker from Canada, Dr. Monson Doyle, a secretary of the United Church, has written: "I found you working out plans along the lines I have been advocating for years. I have contended that rural people, who will rally loyally around their little churches, will quit the whole business when the big, modern center miles away supplants the little church. Your plan leaves each church the center of influence and inspiration; and it already works."

The New England town and country church commission, therefore, is contemplating a campaign for a permanent and adequate financial budget and taking steps to secure full understanding and close cooperation with the several state councils of churches.

Rev. Hilda L. Ives, the indefatigable president of the association, is one of the delegates sent by North America to the International Missionary Council to be held in Madras in December. She will sail in September, visiting rural missionary fields in Turkey, Palestine and India on the way.

* * *

**And So Forth**

On Boston Common, where once the very schoolboys defied the British governor, the flag of England floated side by side with the stars and stripes, cheered by crowds, when the "Ancient and Honorable Artillery Company," at its 300th anniversary, entertained the London Artillery Company.

On June 13, Gov. George D. Aikin of Vermont dedicated the peace monument at Norton, and Stanhope, Quebec, as "a rededication of our thousands of miles of border, fortified only by mutual understanding and friendship."

Godfrey L. Cabot has given to the Massachusetts Institute of Technology $647,000 for research into methods of converting the sun's rays directly into power. President Compton says that, in three months of the greatest sunshine, one acre receives heat equivalent to that yielded by burning 250 tons of the best coal. The problem now is to make solar energy economically available. The gift may have momentous bearing on the future of the human race.

E. TALLMADGE ROOT.

# The New Films

**These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, Children (under 15 years).**

**Go Chase Yourself**

(Joe Penner) (RKO) As daffy bankteller, Joe wins trailer on raffle, crooks kidnap both, and impossibly wild ride down mountain roads ends happily with capture of crooks. Crazy farce for those who like Penner's mush-mouth comedy.

For A: Inane. For Y, and C: Depends on taste.

**Held for Ransom**

(Blanche Mehaffey, Grant Withers) (Grand Nat'l) A super-daring detective-heroine lone-handed tracks down gang of crooks but does get a little official help to save self, futile hero and his kidnaped uncle. Preposterous stuff, confusing the first half of film, weakly acted.

For A: Poor. For Y: Waste of time. For C: No.

**Kidnaped**

(Warner Baxter, F. Bartholomew) (Fox) Stevenson's classic of Scottish rebellion under English rule, lamentably altered. Episodic tale of high, suspenseful adventure interwoven with love story. Less vigorous and appealing than the book but superb backgrounds and photography, expert characterizations in minor roles.

For A: Good but disappointing. For Y: Good. For C: Mature.

**The Marines Are Here**

(June Travis, Gordon Oliver) (Monogram) Rather engaging, wholesome little story of a marine, a girl and a little boy whom hero consoles on death of father. Scenes showing life of marines—on leave and in action—interspersed with pleasing romance. Satisfactory comedy touches.

For A: Passable. For Y, and C: Fairly good.

**Men Are Such Fools**

(Priscilla Lane, Wayne Morris) (Warner) Utterly futile and aimless mess about brainless misunderstandings between impossibly clever heroine and brash hero. Labored efforts to be smart but succeed in being merely tawdry, with much in bad taste. Total waste of time for all.

For A, and Y: Stupid. For C: No.

**Numbered Woman**

(Sally Blane, Lloyd Hughes) (Monogram) Lively, melodramatic crook story competently acted. Some tense moments accompany heroine's attempts to trap the real thieves in a bond robbery and establish the innocence of her brother, who is finally freed and the gang leaders eliminated in gun-play climax.

For A: Mediocre. For Y: Hardly. For C: No.

**Nurse from Brooklyn**

(Sally Eilers, Paul Kelly) (Univ) Fairly engrossing crime melodrama free from mystery but with suspense and action well maintained, and likable stars. Wounded hero, a romantic cop, falls in love with his nurse but she believes him the murderer of her brother until he reveals real killer for happy ending.

For A: Depends on taste. For Y: Not suitable. For C: No.

**Three Blind Mice**

(Loretta Young, Joel McCrea, David Niven) (Fox) Gay, superficial comedy about heroine who goes campaigning for rich husband. Handsomely set, well enough acted, but cheap in much of action and situation. Totally without character interest or value.

For A: Hardly. For Y: Undesirable. For C: No.

**Best Films for Adults**

| | |
|---|---|
| Test Pilot | Divorce of Lady X |
| Four Men and a Prayer | Three Comrades |
| Holiday | Yellow Jack |

**Best Films for Family**

| | |
|---|---|
| Snow White | Lone Wolf in Paris |
| Stolen Heaven | Robin Hood |
| Mad About Music | To the Victor |

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